

**BROUGHT TO YOU BY
ALL SHADES OF OPINION**



MASS MURDER

Mother and children murdered by
contras at Palo de Arco, Rio San
Juan, Nicaragua



INSIDE
what s/he should have done

This issue's Authors



Francisco Sabate, grass roots activist and community spokesperson. After a successful career on the railways he now adds his special blend of warmth and humour to our pages from his maisonette in Filton.



Heidi, class warrior and some time drama student. Specialises in taking the struggle actually into the homes of the wealthy by going to posh parties and telling the parasites exactly what she thinks of them. A shining inspiration to us all.



Mr Biro, the notorious Bulgarian innovator who passed away suddenly on the 24th of October just before we went to print. He will be sadly missed, this issue would not have been possible without him.



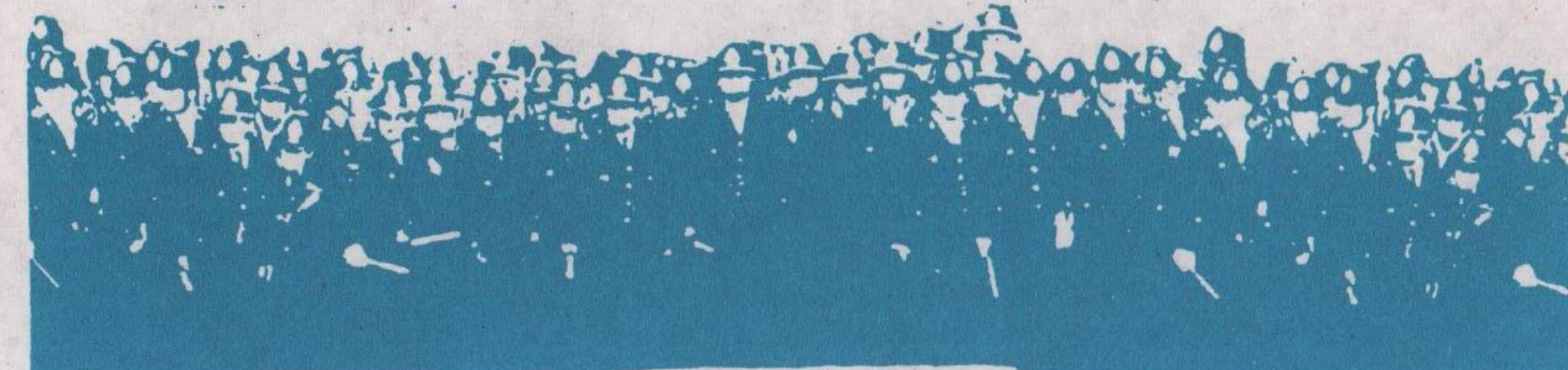
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| 3. Hello Readers | 10. It seems Unlikely |
| 4. Do You Really | 11. But Maybe You |
| 5. Read This | 14. Just Can't Find |
| 8. Bit? | 20. Anything Without it? |



All letters, sack loads of used fivers etc to :-
BOX 010 c/o FULL MARKS, 37 STOKES CROFT, BRISTOL 6.
This is a new address, and is the contact for :-
@-Wimin, Drowned Rat Collective, Stuff it, A.C.A.B.,
C.A.R.V. and a Bristol @ Group.

Animal Activists contact :-
Michelle, Pill (881) 4555.

All cheques/P.O.'s made out to :-
"DROWNED RAT COLLECTIVE" and not
Other contacts see the text for details. to "Stuff it".



**anti rich
march on
Clifton,
Bristol**

November 30th, meet
2.00pm at the Water
Tower, Durdham Downs,
Clifton, Bristol.

**GLC
funded**

Hello CHuMs,



Welcome to yet another funpacked issue of Stuff-It, including 18 pages on Tottenham (I hear they're going to be relegated to the 2nd Division).

Yes it's just a month since the last exciting issue, due to us desperately trying to get back on schedule with our 5-year plan. This unfortunate state of affairs was due to the self-managed counter-revolution that is our printers biting back. This meant that last Readers' Meeting was on the day after our organ hit the streets.

Anyway we think we'll try and arrange a public meeting so we can sit there and listen to cries of "But what about the Post Office?" emanating from the assembled populace. While on the subject, if all those people who've been writing in with blinding critiques of everything would care to drop us their addresses we could engage in some sort of dialogue. We may even print them.

Remember it's not too late to join the elite by becoming a Stuff-It subscriber, just send us £3 for the next six issues mailed oven fresh to your door. Meanwhile various hardened collective members continue our concerted street-selling experience which recently involved being chased down the street by an iron bar wielding pissed up skinhead, to which our glorious local leftie bookshop locked up shop and peered timidly through the window.

Contributions for Stuff-It are always welcome but please remember to type in 3" wide columns so we can reduce them if necessary. We're also considering floating a new theoretical journal with all the answers, to be called "Dead Clever" - write in with any ideas. Finally, the long awaited appearance of ACAB, send 20p and stamp to us. Contrbutions are also wanted for Issue 3 of Harpy.

See some of our splintered collective on the 30th.

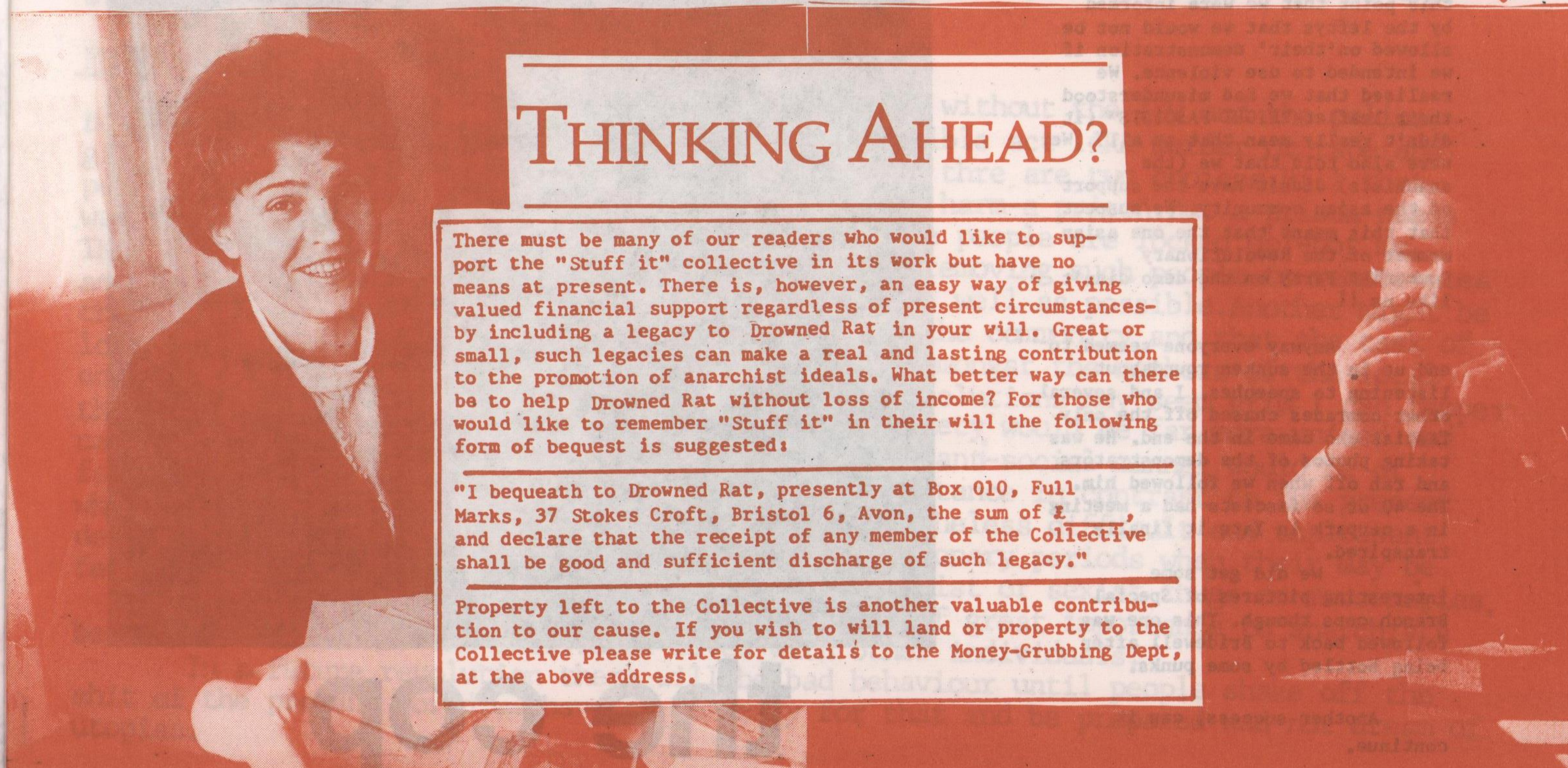
The Collective

THINKING AHEAD?

There must be many of our readers who would like to support the "Stuff it" collective in its work but have no means at present. There is, however, an easy way of giving valued financial support regardless of present circumstances - by including a legacy to Drowned Rat in your will. Great or small, such legacies can make a real and lasting contribution to the promotion of anarchist ideals. What better way can there be to help Drowned Rat without loss of income? For those who would like to remember "Stuff it" in their will the following form of bequest is suggested:

"I bequeath to Drowned Rat, presently at Box 010, Full Marks, 37 Stokes Croft, Bristol 6, Avon, the sum of £ , and declare that the receipt of any member of the Collective shall be good and sufficient discharge of such legacy."

Property left to the Collective is another valuable contribution to our cause. If you wish to will land or property to the Collective please write for details to the Money-Grubbing Dept, at the above address.



NOT BAD

Well you see there was this chemist in St. Werburghs which was empty. Some friends of ours squatted it. It turned out that Barclays Bank owned it and was proceeding with the eviction. So with a dash of political opportunism we turned it into a protest against apartheid in South Africa. Leaflets explaining Barclays involvement in S.A. were distributed to local residents the night before the eviction. On the day a group of us occupied the building and by 11.00 am there was quite a large crowd waiting for the bailiffs to arrive.

The locals were great offering all sorts of help including "we'll put the boot in if they try to throw you out".

Anyway the bureaucrats turned up and were shocked to say the least when they saw the crowd and banners. They turned tail and left knowing that time was on their side (unfortunately). So all in all it was a success.

Thanks a lot to all those who helped us and see you at the next one.

Postscript

The Chemist is empty and boarded up, the squatters living elsewhere. The fight against apartheid and Barclays continues, however.

ALRIGHT

August 31st. the date for a British National Party rally in Bristol. The venue secret. So yes there was a counter-demonstration organised by some lefty groups. We (about 50) the anarchist contingent went up to Castle Green and hung around waiting for news of where the fascists were meeting. It was at this point that we were informed by the leftys that we would not be allowed on 'their' demonstration if we intended to use violence. We realised that we had misunderstood their leaflet "FIGHT FASCISTS" (it didn't really mean that at all). We were also told that we (the anarchists) didn't have the support of the asian community. We suspect that this meant that the one asian member of the Revolutionary Communist Party on the demo didn't like us !!

Anyway everyone seemed to end up in the sunken roundabout listening to speeches. I and several other comrades chased off the only fascist who came in the end. He was taking photos of the demonstrators and ran off when we followed him. The 40 or so fascists had a meeting in a carpark in Yate it finally transpired.

We did get some interesting pictures of Special Branch cops though. This one was followed back to Bridewell after being bottled by some punks.

Another success, can it continue.

CORPORATE DEATHBURGER

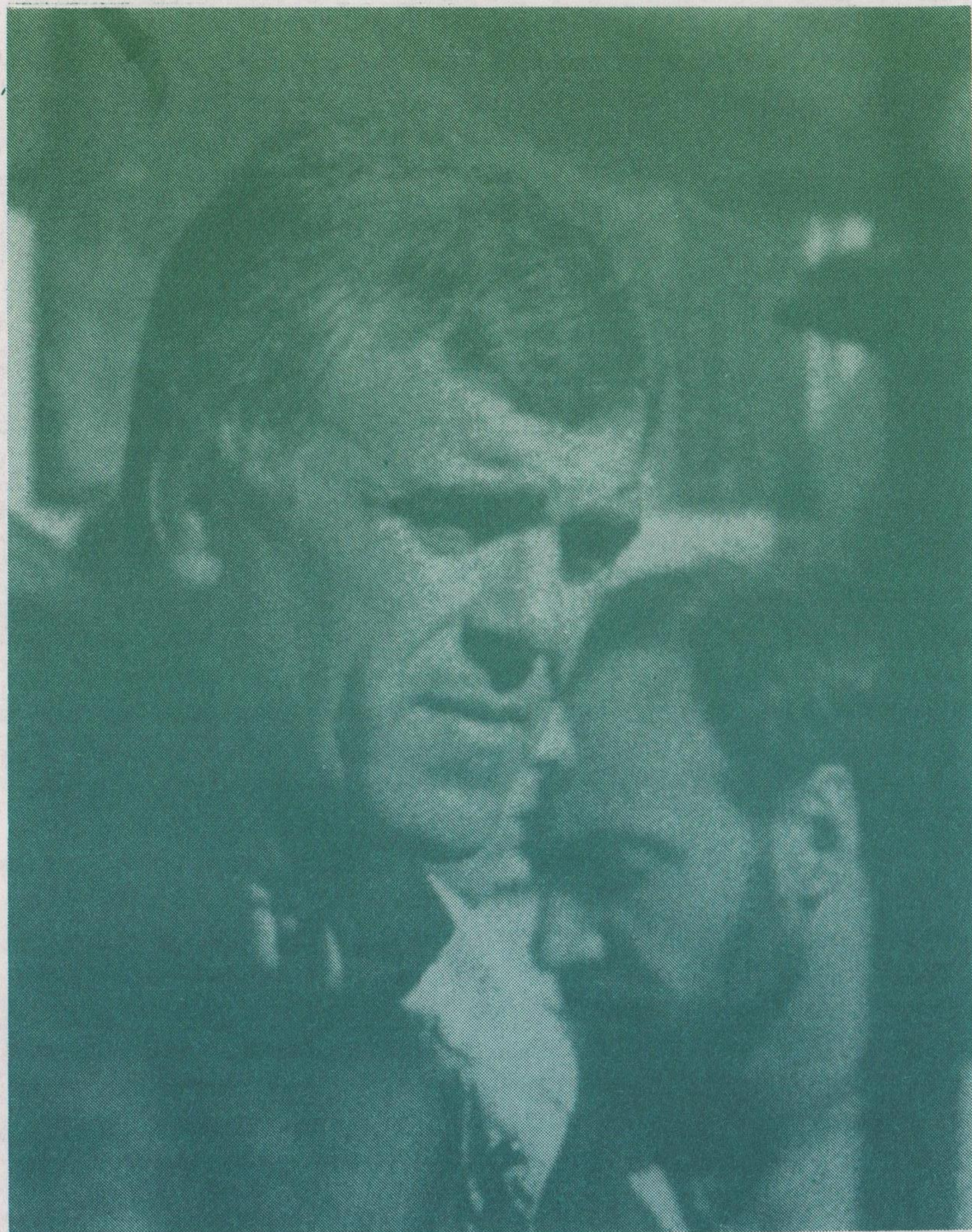
On Wednesday 16th Oct. to coincide with the day of actions against McGenocide Burgers. Six of us from Bristol happily tramped across to Bath for a bit of leafletting (the local junk branch in Bristol isn't open yet and hopefully never will be !). Three hours of leafletting was quite a success as many people turned away from the cement burger being offered in inside while others left the premises holding the their stomachs. The local thug manager threatened to call the filth and said our leaflet was shit, to which we replied, "it's got more goodness than your burger".

We also noticed that Ronald McDonald was to visit the branch on Saturday, with big surprises....so we decided to give him one of our own.

SATURDAY

Armed with a panto cow suit, props and one thousand more leaflets, about twenty five of us, put on a spot of street theatre outside the shop. After parading through the town, we burnt a rainforest, injected 'Daisy' the cow with hormones, force fed it cement and with a four foot axe, our very own red haired, red nosed Ronald slaughtered it. (Fake blood splattered the ground). This went down well with the tourists and kids but not with the staff, who were now vetting customers entering the junk food joint.

Our major success was stopping their clown coming outside. He did make an appearance from a third floor window, but soon disappeared after cries of 'Eat Shit', and 'Where's your equity card, scab'.



the cop

michaels furst against the wall.

On the 26th September a fashion show was held at Michaels Furs, Clifton, with all proceeds going to St Peter's Hospice.

We decided that the opportunity to confront a great many potential customers with the truth behind the vile fur trade was too great to miss; however, we didn't want a 'worthy cause' like the hospice to miss out on possible donations, so a total disruption of the show was out of the question. We decided instead to leaflet and peacefully protest, something we have had a lot of practice at!

Three of us arrived early, but no sooner had we started to hand out leaflets than we were set upon by Mr Michaels himself, who came tearing out of the shop at full speed, grabbed one of our placards (real fur dripping fake 'blood') and tore it up. In the ensuing scuffle, he assaulted one female protestor, knocking her to the ground and badly bruising her nose.

The police were called (by him) but were fairly sympathetic, especially when we mentioned the attack (Michaels had omitted to mention this small detail on the 'phone, it seems). They informed us that we were 'within our rights' to protest, as long as we didn't obstruct the pavement. In effect, this meant that we weren't allowed to stand still, we didn't mind, however, as by moving around in front of the entrance, we were able to annoy him more effectively!

On the whole, the evening was fairly successful; a number of people going into the show took leaflets, whether they believed them or not is another thing, as the Fur Traders Assoc have had their own leaflets printed entitled 'The Case for Fur'. If you can get hold of one, they make quite amusing, if not entirely credible, reading!

The following Saturday, at Michael's own invitation (i.e. "Why don't you go away, and come back another day?") we decided to visit them again. The police were called almost instantly, but again told him that unless we started to heckle customers, we were doing nothing illegal.

After the police had left, we handed out leaflets for a while, then the four women in the group decided to go for lunch, leaving the men to annoy Michaels alone. On our return, we were greeted by the incredible sight of the three men rolling around on the floor with both Mr Michaels and his father, Old Mr Michaels. By the time we'd crossed the road, they were occupied in trying to push one of the group into the path of an oncoming car! Fine behaviour from such 'respectable businessmen'!

Apparently what had happened was an entirely unprovoked attack (much like the previous one in fact); in a statement to police later, Michaels claimed that we had intimidated his young son, and stopped him from entering the shop. This of course was total fabrication - we had not even seen a young boy, let alone spoken to one. It just shows to what level the Fur Trade will stoop to silence its' opponents.

Unfortunately, the police decreed that we were 'behaving in a manner likely to cause a breach of the peace' and asked us to leave, or be arrested. We decided to leave...for the time being.

You may be aware that Michaels has an injunction to stop certain people from going near his shop; however this applies only to a few named individuals, to members of Animal Aid or the BUAV and to Bristol Animal Activists (whoever they might be). It DOES NOT apply to anybody not in those groups. Think on...

Butchers ambush animal Lib demo

ANIMAL rights protestors claimed yesterday they were attacked during a peaceful demonstration outside a slaughterhouse.

The demonstration outside Alec Jarrett abattoir in High Street, Oldland Common, Bristol turned into a battle when about 20 workers from the butchers' and meat packing firm threatened protestors and tore up placards outside the factory gates, they claim.

Demonstration organiser Mrs Sally McFarlane said: "We were making a peaceful protest

By Justin Davenport

against the slaughter of farm animals when about 20 men marched out of the gates like an army.

"They just layed into us, pushing people around, breaking poles and tearing up placards. It was a completely unprovoked attack," she claimed.

Mrs McFarlane said some workers threatened if the protestors returned the next day they would be "hospitalised". She also claimed one man

threw a large can of blood over people.

The police were called but the trouble had ended by the time they arrived.

The protest was taking place to mark the World Day for Farm Animals. Other demonstrations were held throughout the country.

Factory boss Mr Stuart Jarrett denied anyone from his firm had attacked the protestors.

He said: "I think they are a disgrace to the neighbourhood. But I know absolutely nothing about this."

slaughterhouse camp

In support of Animal Aid's Living Without Cruelty campaign, Western Animal Rights Alliance set up a three-day 'Compassion Camp' a few hundred yards from the slaughterhouse premises of Hendy & Hill Ltd, just outside of Mangotsfield. The camp, which lasted from the 19th to the 21st September, was set up in protest of the rearing and killing of animals for food.

Support of the action was very good, with members of animal rights groups in Wales, Somerset, Cheltenham and Oxford attending, along with the Bristol group.

On the Friday, approx. 30 demonstrators walked to the slaughterhouse and gained access to the grounds with a video camera. One of the demonstrators was assaulted by a member of the slaughterhouse staff, unfortunately this was not captured on film!

We were unable to gain access to the main shed, as this was locked as soon as we arrived. We did however observe the cramped conditions in which the animals are kept prior to slaughter.

The police arrived shortly, and kindly escorted us from the premises. Television coverage of the event was good, with both the BBC and HTV sending cameras to the camp. Public support was excellent, with people stopping to give us food (Vegan, of course) and take leaflets.

A similar camp is being planned for next summer, but on a larger scale, and support would be very welcome. Watch this space for details!

We later learned that the slaughterhouse staff, who work on a 'piece rate' basis, lost an average of £30 each in wages due to time wasted - a total of over £1000, which is really good!

IN SEARCH OF RADIOS

We want to set up a free anarchist radio station in Bristol but there are problems. All the existing "really alternative" so called free stations we contacted to get info about acquiring a transmitter told us to get lots of money first. Yes, they wanted payment for information. So much for 'free' media. They'll probably be charging licence fees for listeners next.

In France 'pirate' radio stations are legalised (easy to contact?) and we got hold of the address of "Radio Libertaire", run by the Anarchist Federation in Paris. So, being two trendy anarcho-jetsetters off we went in search of transmitters, amplifiers, antennae, and wine.

As we had managed to find very cheap tickets, we travelled to Paris by air from Gatwick after the 'Bash the Rich' march on Hampstead, which just happened to be the same weekend we had chosen for the trip. The flight took only half an hour and the excitement of looking down on the expanse of clouds was over much too quickly.

We stayed with friends just outside Paris but with some fare-dodging it was easy and cheap to use the urban railway and Metro to travel into the centre each day. Apparently it would be cheaper to run the Metro free without ticket inspectors but no-one is prepared to admit it.

Our first encounter with anarchists was at their bookshop which is much posher than any we've seen in the U.K. (sic) with large front windows and lots of chrome - no chance of evictions from this place! The people were friendly and with a mixture of bad english and worse french we were told we could contact someone who knew about the radio itself if we went to the "Radio Libertaire" gala at La Mutualité later on in the week.

La Mutualité was a small concert hall which turned out to be the same building the Front Nationale (french equivalent of NF Scum) were using for their conference against Gorbachov's visit to Paris. Then an anarchist gala two days later. Well after all, money is much more important than principles for the owners of these places.

We had a few surprises finding out about vegetarianism and animal rights in France. People we talked to only considered vegetarianism on health grounds, completely ignoring animal rights, starvation in the Third World due to meat consumption and all other reasons. And nobody had ever met a vegan! A punk/squatter (who sold us a Fanzine outside the gala) said that it was not common among anarchists in Paris and that only one of their group was vegetarian - or had been for two weeks, then went out to buy some meat. We only saw one anti-vivisection poster during the whole week.

He also told us about people refusing military service which is compulsory in France - dead depressing. It's one year in the army or three years in prison, so very few people are prepared to resist - well, actually it was about 10 anarchists and 20 christians! He'd join the army if called up, he said.

We were also enlightened about the activities of the Anarchist Federation who usually inform the police before demonstrations. The other 'sauvage' demos mentioned by the punk/squatter were not the violent attacks as it might sound from the word, but at least they didn't tell the pigs first.

Anyway, we eventually found the "Radio Libertaire" bigwigs inside the gala (where a band playing old folk songs was playing), only to be told that we would need £3000 for the equipment and that they got theirs from Italy! Yep, they sure have money to throw away (not to us mind you) but they did agree to send us a price list for individual bits of the radio system. We haven't received anything yet though.

Well, we returned to Bristol a bit despondent with an impression of "institutionalised anarchy" in France, but on the other hand we had a great time.

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which side are you on? 7

Is the killing of a black member of the 'security' forces in South Africa an act of oppression just the same as the beating and death of a rioter? No? The soldier who turns on the ANC and takes a wage to maintain apartheid is admittedly misguided and a victim, but when he marches on the townships shooting to kill it's never wrong to attack him. Then why believe that the justified violence of those struggling against inequality in this island, should be judged differently. The rich just like the Afrikaaners have built their monster and when it turns on them are equally willing to use every weapon they've got to defend privilege and oppression; THEIR FREEDOM.

Those who control and manipulate are the enemy and they must eat the results of centuries of beatings and killings. Violence is all we have left. Rights will not be given because the force of an argument wins through but as in South Africa because a government think it politicly and financialy convenient. Those in power do not believe in the right. As Nelson Mandala was forced to recognize violence becomes a part of all struggles because the rich, and their friends, chief constables, politicians, judges, generals do not listen to reason bar their age old conviction THEY live in a 'free country.' This freedom, the freedom to exploit and to profit at the poor and weak's expense is the same here or in South Africa.

Just as the soldier is a traitor so to are those who join the blue scum and defend the governments of the rich against workers, the unemployed and other inconveniencies, stonehenge, peace protesters. etc. They have chosen their side and along with their and our oppressors must taste the result.



EXTRA! EXTRA!

There was one interesting omission from our "In search of radios" article which we both forgot - perhaps 'cos it happens so often to people now. Anyway, read on... As we were walking down the street in the 'other side of town' in Paris we were suddenly grabbed from behind by FOUR coppers in plain clothes. Real bastards and probably armed; we were fucking terrified. They also pulled in two other people roughly by the front of the trousers before they searched us all. Not so gently either and no apologies when we turned out to be two innocent tourists (?). Well, what do you expect. Let's face it, ALL COPPERS ARE BASTARDS anywhere in the world.

LOVE is ?

8

This can be a problem when you first join a group, especially if you are seen as a couple, as in my case. I suppose it's how the group is made up. I've found there are more men than women in @ groups. The women usually meet separately from, as well as with the main group. Great! But then I've found it very disheartening within an @ group to find hardly any wimmin there, to find some men within it sexist & dominating and expecting the male within the couple to be the owner & protector of the woman; to find that people haven't got any idea what respect, compassion or kindness is. How can love even begin to show through when people can't even cope with themselves?.

It's really difficult to write about love without sounding very soppy or very bitter, when you mean neither.

I've known someone for a long time and recently we parted

It was all very amicable and 'adult', no fights & no scenes. Neither of us had/have ownership of the other, though before, everyone treated us as if we had, and couldn't see us as separate, as individuals, OR as each having a completely different opinion to the other. You could see it in their eyes what they were thinking... "Oh she hasn't given him enough sex so they're taking it out on each other in public, why doesn't he shut her up, he should take command, he's the one who knows best".

We still care a lot about each other even though I love (in a different way) someone else. This probably sounds like any other story you've heard. I'm not saying that being Anarchist makes it different, easier, or is the answer. Some people think Anarchism means (apart from chaos and violence) FREE LOVE, "which must mean they jump in and out of bed with each other all the time without a care in the world. This must mean Anarchists don't have any emotions"!!!!!!

Dear "Stuff it",

I liked your article on Love and the Social Revolution. It's probably the first time I've seen LOVE mentioned or dealt with in the Anarchist press. Perhaps others will think about it.

The fact that you even talked about it, is a good thing; because in recent times I've found myself in the company of an @ group where love never had a mention or had a look-in. There was too much anger, bitterness and hate (much easier to sit and have a good moan about someone before sorting yourself out and talking (just a little!) openly about how you see and relate to others.

I don't wish to give people the impression that all @ groups are/will be/can be/ have been full of angry, hateful people, it just seems that you get so involved in 'fighting' the State that you never seem to get to know people properly.

Like any other people they hide their feelings too and only show accepted ones i.e. as your article ANGER!

I've noticed @ groups to be mostly heterosexual and anyone different to that felt they could not mention lesbianism or homosexuality. This obviously influenced the way people treated each other especially in a social way. Outside meetings people seemed to cling to their own group and didn't want to 'interfere' in other people's lives. This is doubly emphasised in an inward looking group (all action and no discussion) where people within stay in their groups there as well. Insularity within insularity.

I loved and cared for others but was always placed back in my expected position. I broke away from this stifling atmosphere to a totally different world. This was O.K. for a while, being with a variety of individuals but then ended up eventually working with a group where I was the only one of my sex.

Sexism was a big problem. The language used was very hurtful and upsetting. When I challenged it they didn't know what had hit them! LOVE for them just seemed to mean sex. It was a game they liked to play where they could hide behind an accepted, tolerated, perpetuated front.

Not for me! there's so much you can take before needing a break from this continual bombardment. I'm glad to get back to find people of both sexes who can love and care for each other without falling into any of the rigid moulds. Moulds that we can so easily slip into if we don't once challenge ourselves and how we see others or others see us.

I hope more people write in on this subject in the future and talk about their experiences.

Love H xxx.

ANARCHY FOR NICARAGUA

LITERATURE APPEAL

A container with educational materials and books will be sent early next year to the East Coast of Nicaragua. In the past, this area has been a British colony and was used by pirates and slave traders. Thus the population speak ENGLISH. Wow- no need to get Spanish books. The people in Puerto Cabezas (twinned with Manchester) have asked for books for their library. As there are plans for a pseudo autonomy for the Atlantic Coast coming, anarchists could offer the people there information on real autonomy.

Do local collections first and write messages of support inside the books. When they are securely packaged up, contact us at "Stuff It" and we will send the shipping details nearer the time. The container will probably leave from Liverpool or Manchester.

BENN - MINI FRAUD EXPOSED

Recently I met a woman who used to work as the receptionist at the luxury Holiday Inn hotel in Bristol she told me that when Tony Benn, the people's friend, was a Bristol MP, he used to rent out a suite there. He also kept a mini parked in the hotel garage. When he would arrive in his big expensive car, he could thus change vehicles smoothly so as to be seen and filmed for tv. news arriving at a dispute or his surgery in E. Bristol in a run down prole car. We at "Stuff It" say put bromide in his tea and pigeon shit in his pipe!



Tony Benn speaking at the Lambeth meeting

Benn-is the Menace.

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c.a.r.v.- cyclopaths ?

I thought I'd go to the library and find out some boring statistics to rant about, so here are some, a bit out of date but that's the way it is, what do you expect for 30p?

IN 1982 5,455 people died as a result of the motor car, and 255,841 were injured. The Department of Transport (D.O.T.) has a really sick thing called COST BENEFIT ANALYSIS, which means that you calculate the value of life (or death) and use this to justify all sorts of stupid road schemes. So if each dead person, run over, mangled in a car crash is "worth" £50,000, and each year the bit of road being looked at kills 70 of them, its not worth doing anything about it, unless it costs the same as or less than 70 times £50,000, or what

killed

ever the figures are. The other way they look at it is if the road scheme will get 500 people to work five minutes earlier, cos time is money, then it is 'economic' to do the road scheme, and the fact that another 10 people get killed makes no odds, the D.O.T don't bother about this bit. The fact that several hundred children are unable to play outside, cos of the danger, whole streets can't hear cos of the ***ing noise, and 50 old people die rather than go on living in the shit housing, away from their old communities. Anyway, what all this is getting down to is even by the D.O.T.'s figures ALL those deaths and injuries cost the "Country" absolutely millions of quid! So, why does it keep going on?

Well the answer is a mysterious body known as... THE ROAD TRANSPORT LOBBY! This is an evil coalition of the motorists (A.A., R.A.C.) The Motor Manufacturers, the truckers (The Road Haulage association) and the Road Builders (Tarmac etc) — There is a strongly held belief amongst many anti-car lobbyists that the D.O.T. is also a member.

In common with most other capitalist scum they are more concerned with a quick buck than the quality of life of the average citizen.

Some of these people are plain evil, where as others seem to be just off their heads, for instance, here are a couple of statistics.

DEATHS IN 1978
(The latest figures I could aquire.)

ON THE RAILWAYS 98
ON THE ROADS 6,831

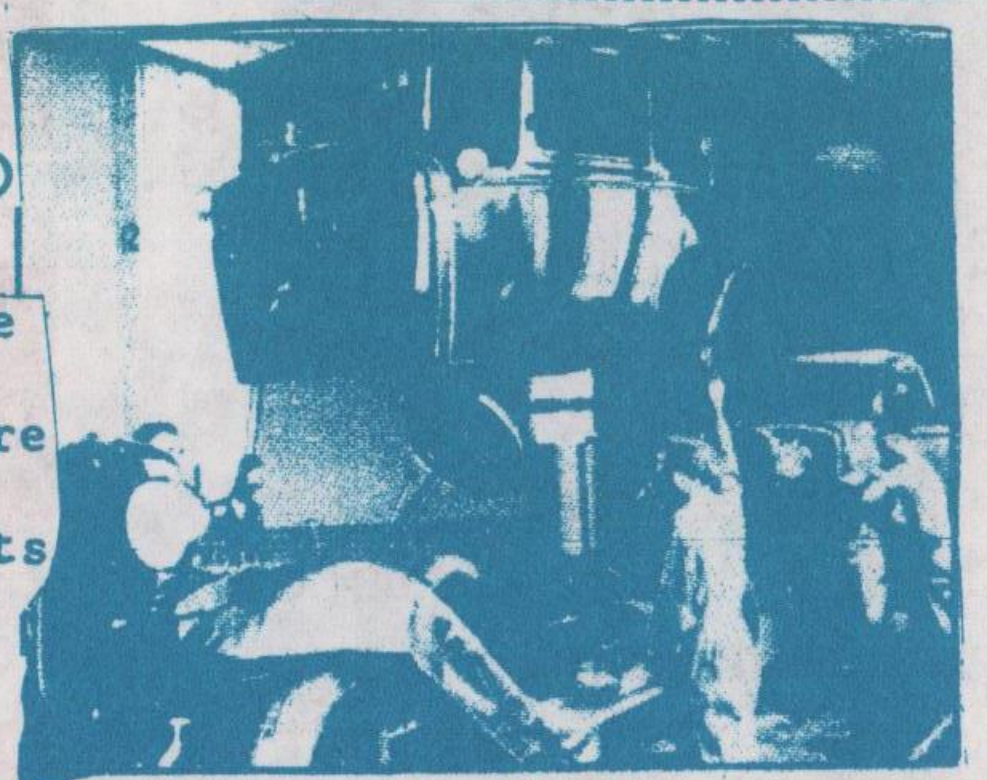
But a group of cranks is dead keen on tarmac over the remaining railways in this country and turning them into motorways! Well what a daft idea, as anyone who uses the legendary Bristol/Bath built by Y.T.S. slave labour, cycle path knows, a railway line is scarcely wide enough to provide a two-lane cycle track, let alone a six lane motorway, infact the more I think about it, the more I laugh. Unfortunately, these arseholes are serious, and the way this government is going, they could just convince someone that they're talking sense.

Anyway enough of the Rant, what about doing something? Well, I read in (of all places) Green Anarchist, of one anarchist group which was delaying public enquiries by giving their chairpeople nervous breakdowns

DRAFT

with hate mail, phone calls etc, and whilst this doesn't exactly count as Non-Violent, nor is the effect of your average trunk road. More immediately, a couple of real goodies for getting rid of no claims bonuses are hydraulic fluid (aka paint stripper) obtainable from your friendly motorist store and glass etching fluid (from Craft Shops, we think), both of these can be stored in innocent looking squeeze bottles and of course Work Silently!

GO FOR IT!



Production line 1931. Ford invented mass-production, making the car available to millions of people who couldn't afford one before.

And alienation available to millions of people who couldn't afford it before.

Graphs

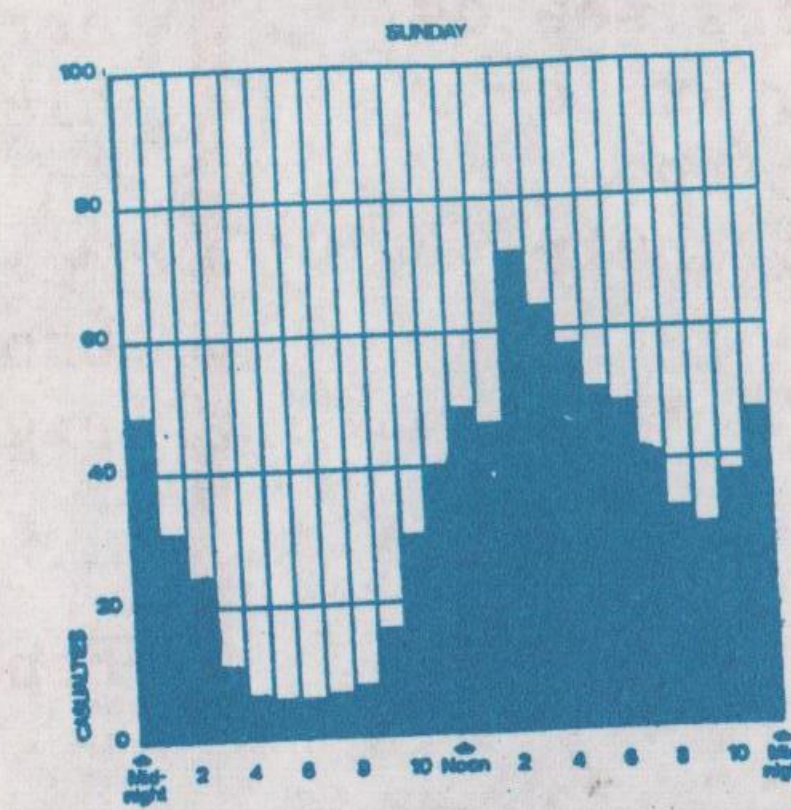
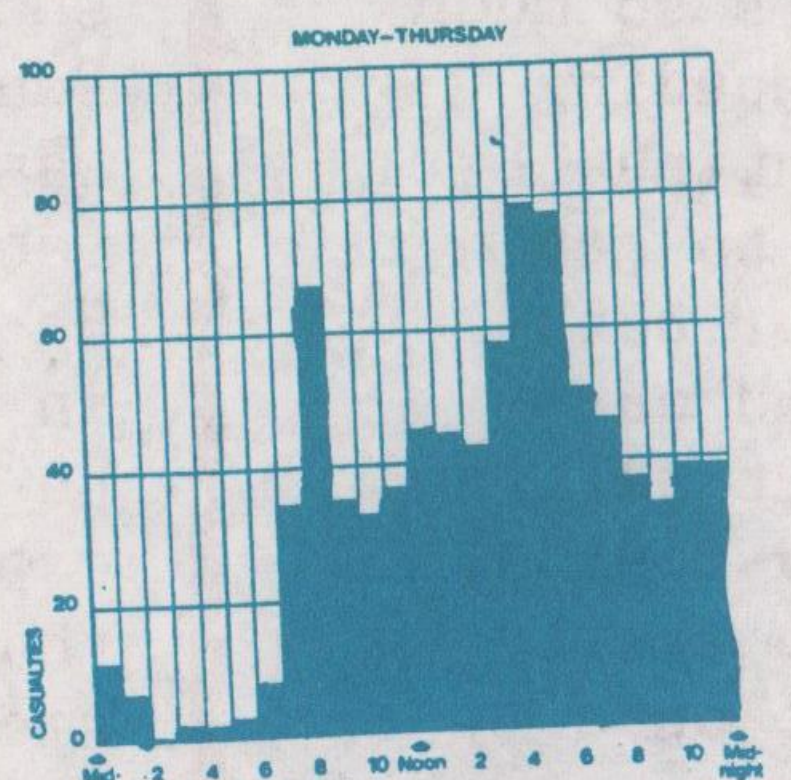
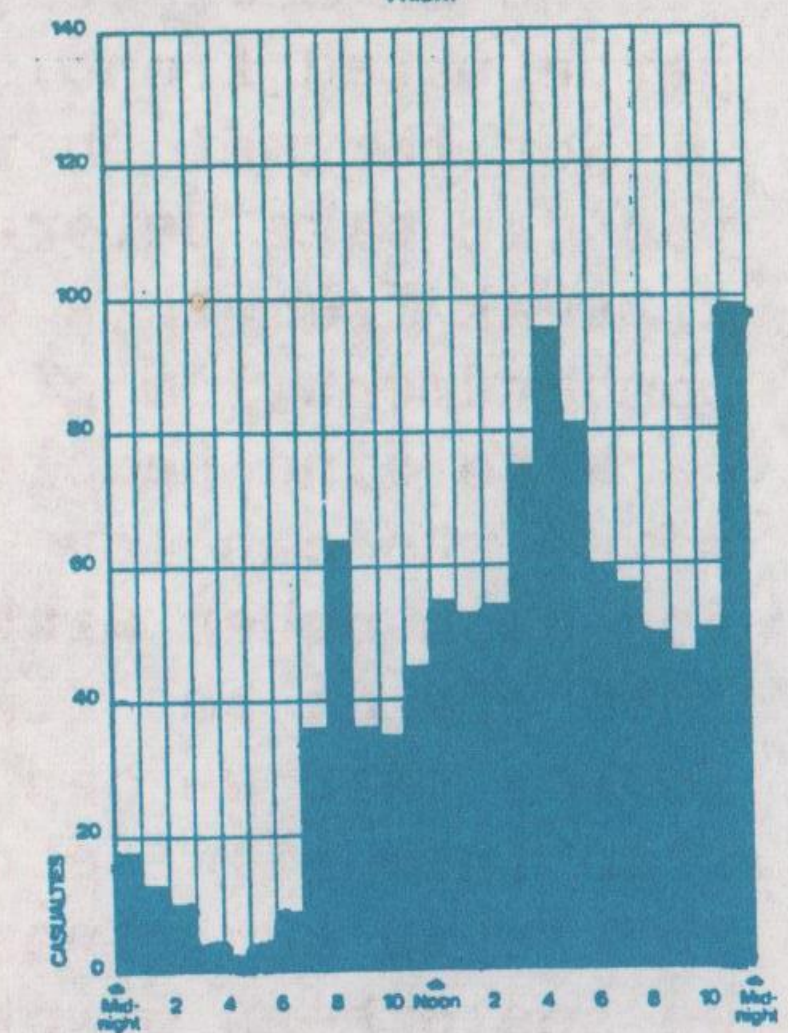
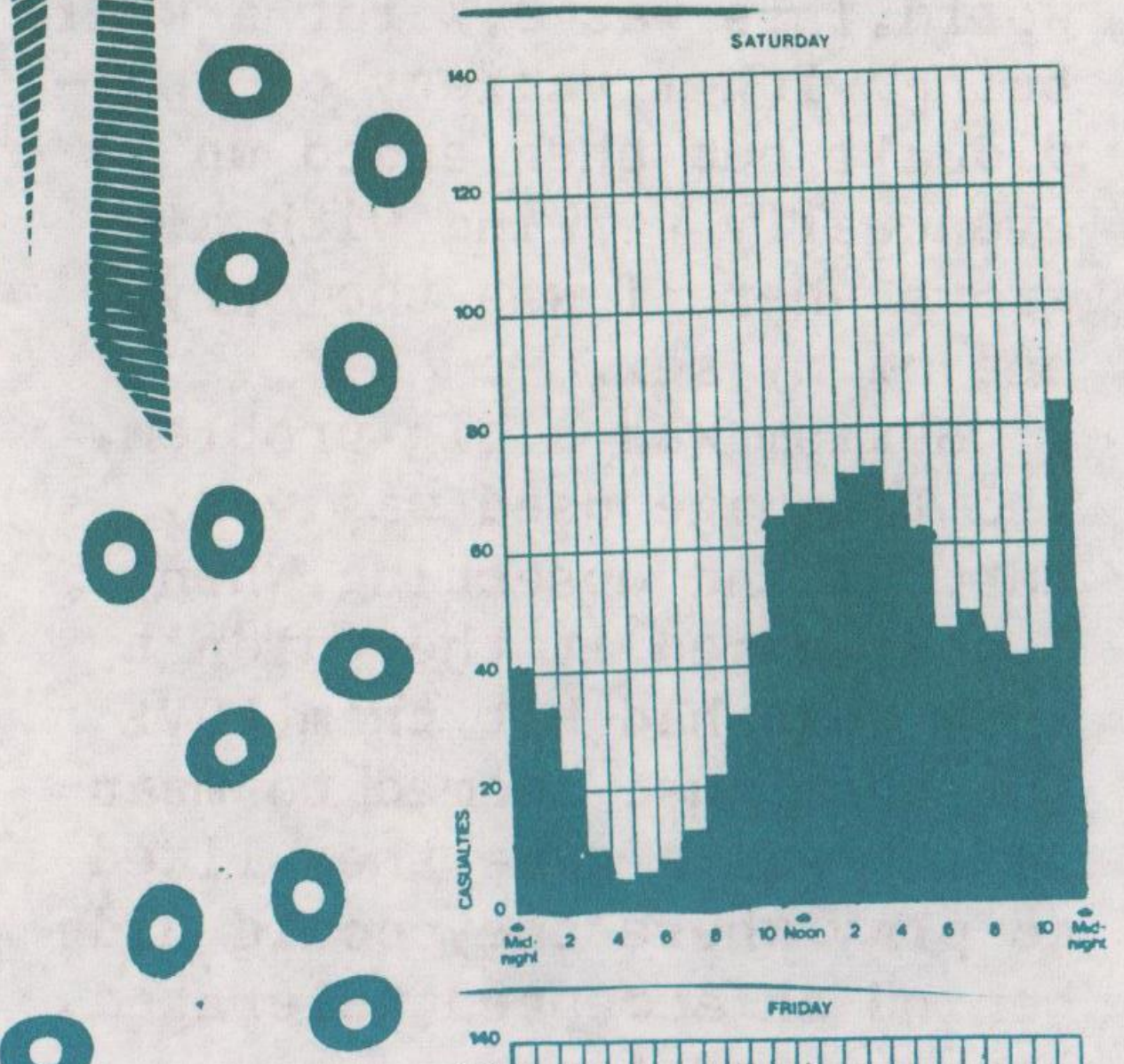
Well I never did, lawks a mercy me. I found these accident graphs in the R.O.T.S.P.A. bumper book of accidents.

Surprise, surprise, the most dangerous time to be on the road is just after everyone has piled out of the pub.

So at least minimise your risk it's worth waiting 'till after twelve or going out just before the pubs close.

Of course prevention is better than cure, so if you do see a drunk trying to drive, why not disable their car, snatching their keys is pretty effective, or pouring water/beer into the petrol tank is slightly slower working but pretty effective.

Failing this if you know of any drink drivers, let them know what complete and utter scumballs you consider them to be. As far as I'm concerned a car is a very offensive weapon and anyone wandering around pissed with, for instance a loaded gun would be severely reprimanded and deprived of the offending item.



We have hopes of getting the Campaign Against Road Violence to tell us/you just how they see the world being, with out the dread Motor car. We here at "Stuff it" transport box loads of publications from @ to B by bike trailer, but there does seem to be a limit to this type of thing...but then maybe C.A.R.V. has "THE ANSWER!"

CRIME AND PUNISHMENT? IN AN ANARCHIST SOCIETY. (AN INDIVIDUAL VIEW)

How would we deal with bad behaviour in our future world? The clues to the answer are in the present and the past. At the moment what is bad is defined by the state and everytime something bad happens we call the police, who are the servants of the state to sort it out for us. In a future without the police and the state we ourselves would have to decide what was good or bad and do something about it.

Are we capable of this? Yes I think so - the indications are here in the present. Most 'ordinary' people you meet are outraged, rightly, by crimes of violence against the person like being beaten and mugged or raped. Such acts or crimes would in our future society be undoubtedly viewed as bad behaviour - in fact they are the most extreme form of badness possible because they are the imposing of one individuals will on another by force. 'Ordinary' people I have met often point out that the law deals less severely with people who commit such acts than with those who commit crimes against property. In other words people are aware that the law and its minions, the police, are not concerned with protecting them but rather property and a few supposedly important people. This awareness is there alright sometimes it is buried from our view at other times it is brought to the surface - in the miners strike the police protected coal board property and scabs and attacked local people with the result that the 'nice local bobbies' were put under siege in their 'nice local police stations'. Yet we are each sold the idea that we need the police the implication being that we cannot trust each other. But of course the police do not prevent rape, murder, bullying, beating of women or stealing from the poor. They just clear up the mess afterwards so the system can carry on.

MOB RULE?

So what would happen if someone committed a bad act in our future society? The people in the immediate vicinity would react and not ignore what was happening. They would decide what action to take to help the victim/s and what to do with the offender/s. Being local they would be aware of the circumstances surrounding the act and perhaps only the most serious offences would go to the local peoples council or neighbourhood soviet or whatever form of organisation you imagine. Their solutions might be a bit more direct than the present form of justice;

A kid might be involved in some vandalism s/he might be given a belting by the locals for messing up where they live - some of these locals might be the kids mates!

A woman and man live together and he beats her. Their friends and neighbours find out and decide to boot him out to live elsewhere while he and perhaps she sort themselves out. If he is unlucky the local womens militia may find out and perhaps decide to beat the living shit out of him and then boot him out.

Yes the worst dreams of the Guardian readers will have come true, the law will be in the hands of the people, the rabble, the mob, and anarchy will prevail.

It's been proved time and time again that we do not need the law or the police to live together in peace. The truth is that the state, the rich and the bosses need the law and the police so that they can live protected from the people. The following examples go to show that people know what is wrong and what to do about it.

Black people organising self-defence groups to beat off racist attacks against their communities,



"The police are now being re-equipped with the L39 Al high velocity rifle. The L39Al was rejected by the New York police as being too dangerous for use in cities as its bullets are capable of penetrating several walls and injuring innocent bystanders. The international Red Cross has also condemned it because its bullets have the same effect as dum-dum bullets - the sheer impact can cause death."

Continued on Page 21....

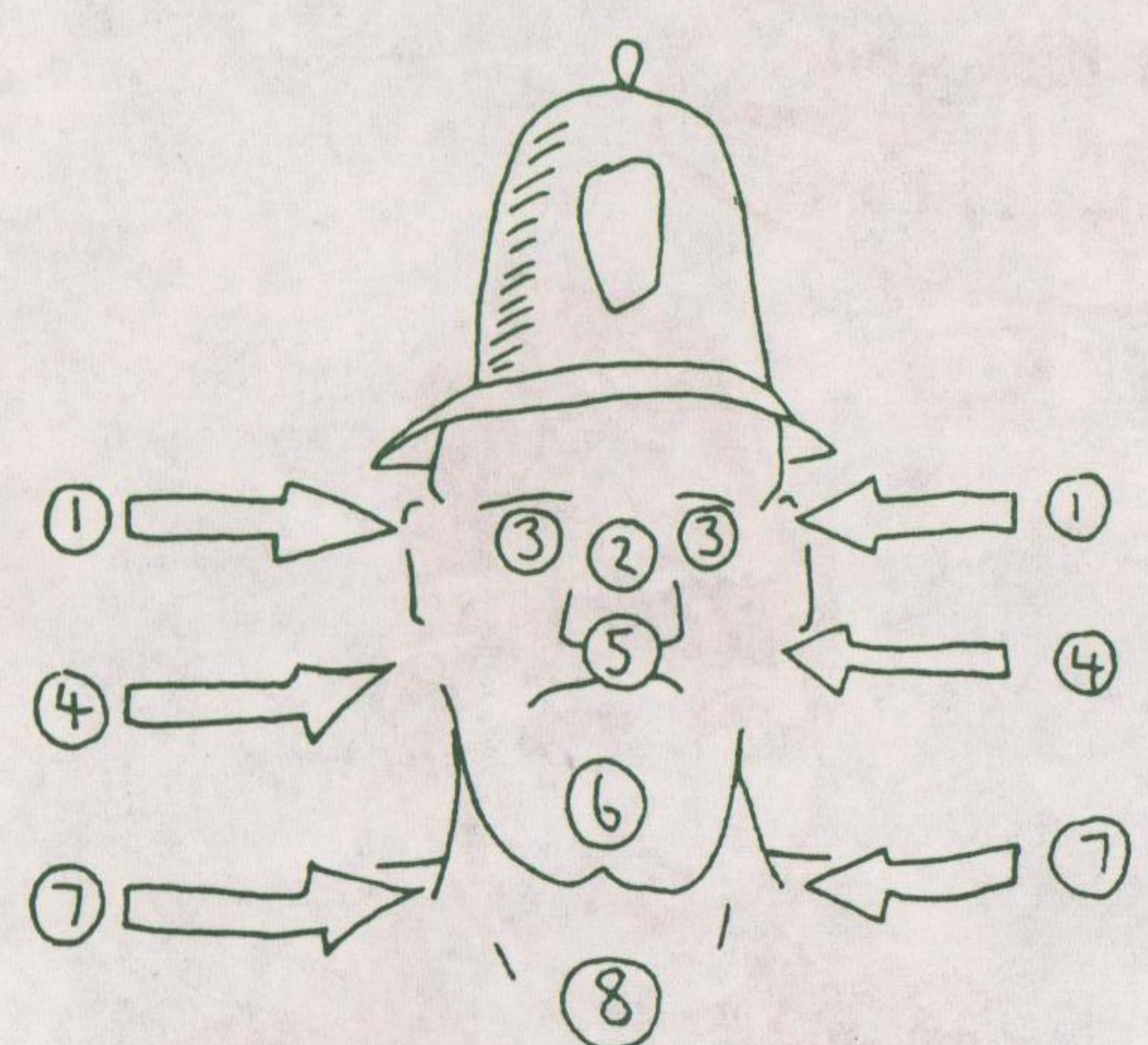
community Plods,

If you can, get away, run ...anything. However if you can't get away, here are a few, very basic tips. We haven't included any throws, as these need practice, and someone who knows how to fall with out hurting themselves. So, since you can't "learn" these from a few stylish pictures, you could join a class. These can be varied; from the dead cosmic, to the very macho, to the "perfect" one for you.

If someone pulls a knife on you, or a gun, bottle etc, it is quite a good idea to give them what they want, if it's money etc. If it is an attempt to rape you, cut you up for "fun" or whatever, the answer may well have to be "go armed" yourself, as well as having some basic knowledge of self defence, which you are prepared to USE! It's quite easy to know self defence, but when you find yourself in a position where you should use it, you don't, you should really join a class.

Remember that you are learning it to use it. Beware of becoming too ritualised (wearing the pyjamas, bowing etc) Don't lose track of the fact that you're leaning it to defend yourself in the "real" world.

A note about classes/courses. If you are a wymen it is worth thinking about joining a mixed 'sex' class, as it is sad to say, but it is men who you are going to defend your-self from, so you may as well get used to throwing a few.



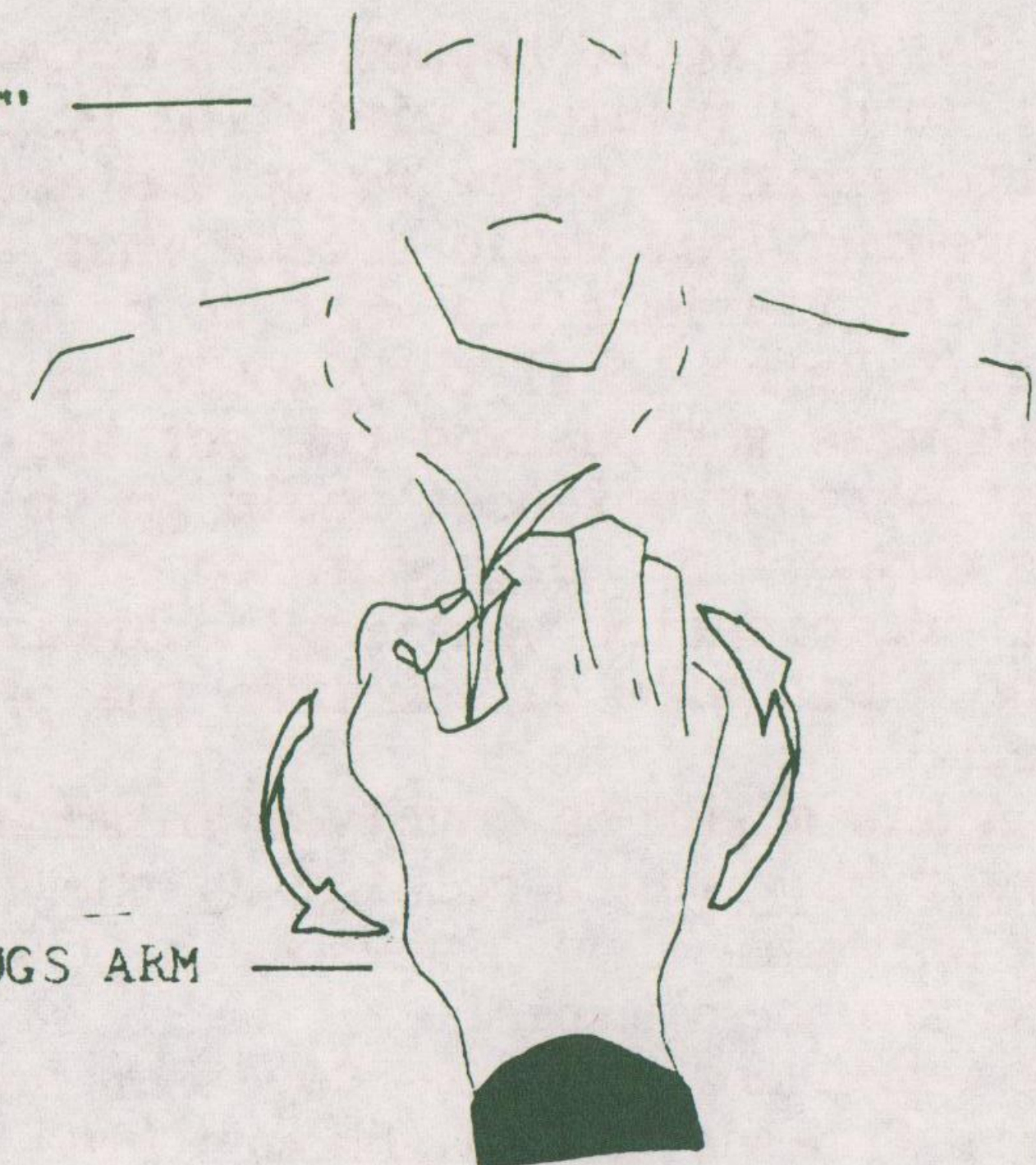
THE ENEMY AND PLACES TO HIT, WHEN NEEDS MUST...

1. The side of the head, just behind each eye.
2. The topish part of the nose
3. The eyes. If you use these, you are going to blind them, so beware...
4. Put index finger behind each ear, and fore finger on top of jaw, push apart.
5. Bottom of nose/top lip.
6. Push/hit chin up and back.
7. Thwack both sides of neck.
8. Hit straight into windpipe.

When punching, stick one of your fingers out farther than the rest, as this hurts more, the Thug, not you!

When 'chopping', hit with the lower part of your hand, not your fingers, and keep your thumb tucked in.

"ACTIVIST"



STATIST THUGS ARM

From the statist Thugs view point, your coat, shirt, jacket etc has just been gripped in a vice like grip.

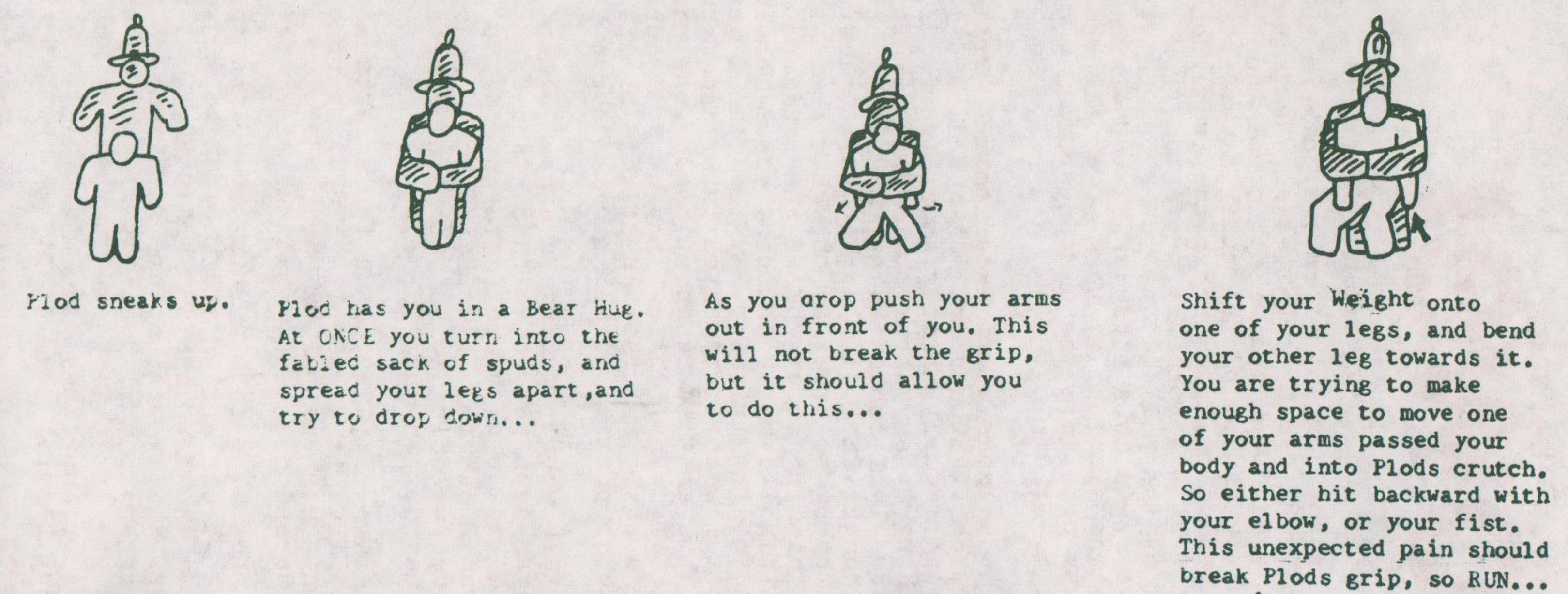
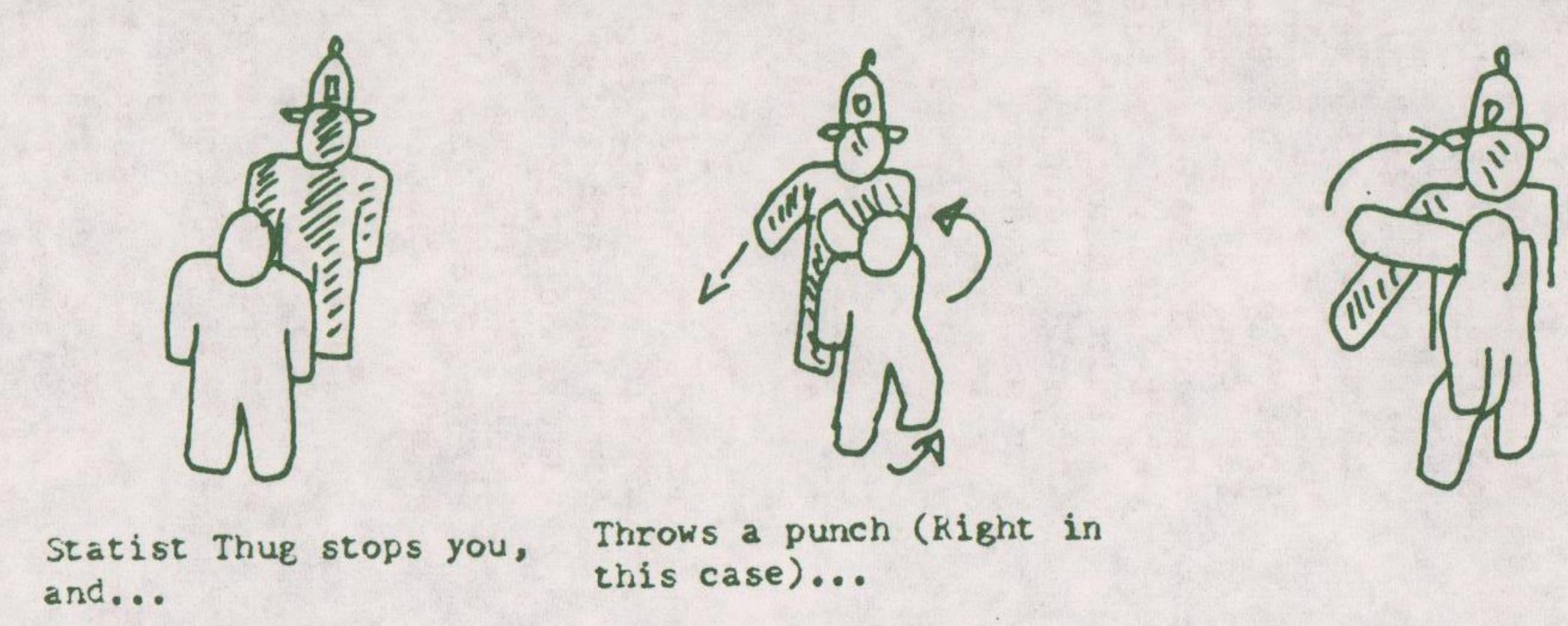
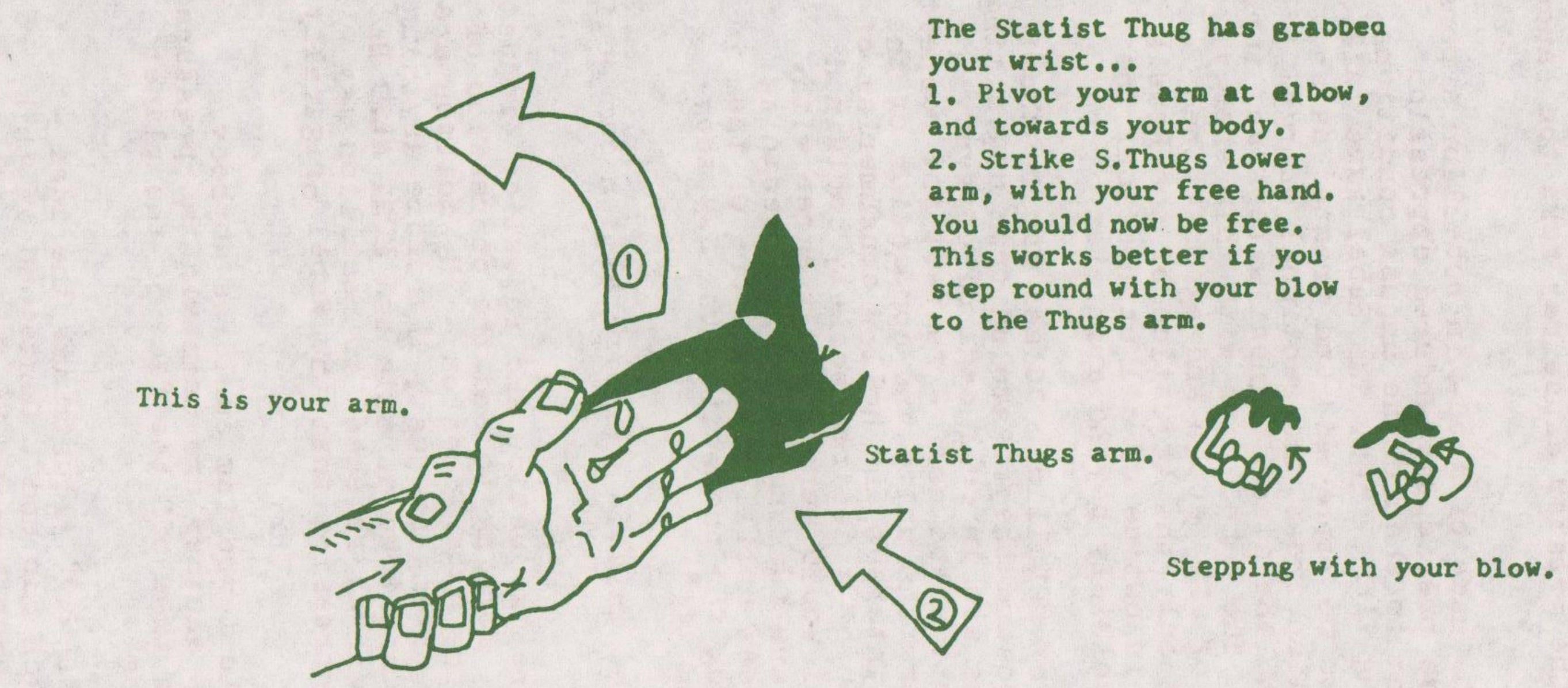
-You place your hands on the slimy skin of the Thug, keeping the hand close to your chest. You then twist the hand/arm in the direction of the arrow. This should bring the Thugs elbow around until it points upward, with the arm straight. Keeping the hand against your chest, press down hard on the wrist...but not so hard when you are practicing on your chums. This should make the Thug fall to the ground, and you can kick them in the face etc, giving you time to escape.

If the Thug stays on its feet, keep on hand twisting the Thugs arm

If the Thug remains standing, keep one hand twisting the Thugs Hand/Arm against your chest. The other hand you move down the outside of the Thugs arm, until you get to the elbow. Reach over the elbow, and pull hard on the elbow joint, which should work!

WHOOPS!, Seemed to have forgotten to include P.C. Plod's very basic arm lock; so we'll try to do it next time, so don't get nicked till then.

Love 'The Master'(sic).



fuck off.

When gripped in the same way from the front, bite the Thug, stamp on the Thugs toes, scrape your shoe down the Thugs shin, a knee to the groin etc, anything will do to get the Thug to let go.

power

And The Rebel And

power

I went to London in the company of several others to take part in the "BASH THE RICH" march to Hampstead. We joined the march at its beginning and, with the exception of those of us who were arrested on the course of the march, stayed with it until its eventual dissolution. The march began, proceeded along its stated course until it was forcibly prevented from approaching Hampstead by the police. The march or what was left of it after many arrests, was then herded back to the starting point at Chalk Farm tube station. At this point the remainder of the group that I was with left the unhappy remnants of the march and headed back to Bristol.

It was suggested to me, some weeks later, that I "Write Up" the "BASH THE RICH" march. I hummed and ha'ed and said I might do it. Aside from feeling vaguely unhappy about the march I didn't think that I had anything to say about it. I completely forgot about it. One night recently, I couldn't sleep, and being bored with nothing to do, thought "Sod it, I may as well write up 'BASH THE RICH'". I started trying to order my thoughts about the march, this led me to start thinking about "CLASS WAR" and about Anarchism in general, this led on to thinking about rebels and revolutions, power and totalitarianism. By the time I got down to writing I found that I wasn't interested in writing about the actual march at all. This article is about power, the rebel and the idea of "Class Warfare". What follows may be a bit confused, I haven't completely ordered my thoughts about some of the ideas and I'm out of practice at putting ideas into a coherent progression.

First, I want to talk about "Acting in a good cause". The police might not be everyone's idea of a "Good Cause", but anyway... I have never wanted to join the police force and I've never known anyone who did, so I can only speculate about the motives that a person must have for doing so and about how these motives might affect their behaviour in the "Force".

To join the police force implies, to me, the acceptance of the idea of the "LAW" and that it is simply "RIGHT" to uphold it. Accepting the idea that there is "RIGHT" and "WRONG", and that the "LAW" is "RIGHT" beyond question, that the "LAW" is "TRUTH".

I think it's possible that when people join the police and become "Upholders Of The Law" it can act in their minds as a justification of all their actions - "The LAW is RIGHT and GOOD, I am now a part of the 'LAW', therefore all my actions are RIGHT and GOOD. Anything that I am told to do or anything I feel impelled to do must be 'RIGHT'". I believe that this is why the police can, as people, so often go to violent excess, not because they are fundamentally any crazier than the rest of us, but because they simply think that they are doing the "RIGHT" thing.

I think the same idea is true of other organisations that get out of control, acting in "GODS NAME" has always been a popular justification for extreme violence. The Spanish Inquisition, the Holy Crusades, Holy Wars all over the world.

"Servant of God has chance of greater Sin
And sorrow, than the man who serves a King.
For those who serve the greater cause may make the cause
Serve them, ..."

The Rebel too acts in the name of good - in rebellion a person or a group of people who have previously endured oppression suddenly ceases to be willing to endure the unjust conditions under which they have lived up till then. The Rebel says "All people are equal, I refuse to be oppressed / and treated as an inferior". This act of rebellion frees the emotional energy formed under oppression, "It liberates stagnant waters and turns them into a raging torrent". The Rebel acts with this energy in the name of the equality of all people and against the injustice of oppression, not only the injustice of the Rebels personal oppression but the injustice of all oppression. The motives of the Rebel are absolutely beyond criticism.

"Class War" is a voice of rebellion. "Class War" is about taking back what we've created and they've stolen from us, aiming ultimately at a world where we are in full control of every sphere of our lives. A society where self-respect and respect for others is paramount, where the unity and compassion of the community replaces the self-interest and hollow consumerism of capitalism. The description of a desired society contained in this passage is one that I would unreservedly agree with. The writer goes on... "Yes we are fucking angry, we recognise our enemy, and we will not rest until the last one of them is turning in the graves they dug for themselves the day they decided to rip the rest of us off".

This is where I disagree, this is where rebellion can begin to defeat its own cause.

The Rebel says that there is justice and injustice - injustice is the oppression of people, working to end the oppression of people is just. If, however, the Rebel goes on - "My motives are just, the end to which I am working is just, therefore anything that I do with these motives and towards this end MUST ALSO BE JUST". The raging torrent of energy released in rebellion may serve to continue the very oppression that the Rebel originally sought to end.

"The next victim of state terrorism could be anybody, including you. We support one another and maintain the pressure on the bastards until we wipe them off the face of the planet and take back our stolen lives".

This passage from "Class War" illustrates the idea - "Anything is justified to reach our end". Contained in this, also, is what I think George Orwell meant by the term "Double-Think", two contradictory ideas existing side by side.

"People are oppressed, oppressing people is wrong, to right this wrong we will oppress people".

The word "State" crops up in this passage too - "State" is a tricky word to define, I used to think of the state as the huge bureaucratic network that exists in order to preserve the position of the Ruling Class as rulers. In thinking about this article I've come to a slightly different opinion, now, I see states as being, simply, the apparatus of repression that preserves the domination of one class over another - any class over another. States are, I would say, inherently wrong, I think most Anarchists would agree with me. The impression that I get from "Class War" is that states exist to oppress the working classes. I disagree with this, I think states exist to oppress who they oppress is unimportant. Any "class" that seeks the systematic domination of another seeks to set up a state.

There's no reason that I can see why a "Working Class" state should be in any way preferable to the state we live under at the moment.

Russia, after the revolution, is one example of an oppressive "Proletarian" state. The working classes rose up to throw off their oppressors, in order to ensure that the bourgeois could not return to their previous position of authority a "Dictatorship Of The Proletariat" was set up, in Lenin's words, "To crush or suppress what remains of the bourgeois class". This dictatorship was not meant to be permanent but seventy years after the revolution it's still around. It remains, because, it has never achieved its supposed aim of the liberation of the proletariat. It will never achieve this aim because the true aim of the totalitarian state is to safeguard the existence of the state. The Rebels who brought about the revolution didn't do so to create a totalitarian state, so why did it happen?

I want to talk about people and power now and, since I don't know a lot about either, this is going to be a bit subjective. On the "BASH THE RICH" march, among the things that happened to me, were a couple of experiences that I've not come across before. The sensation of being surrounded by a sea of police for one - another, and the examination of this feeling led to this article, was a feeling of elation and unease at the same time. I was elated because being a part of the march made me feel proud and strong, I'm not usually self-confident enough to tell a cop to "Sod Off" to his face, I felt powerful, and I liked it a LOT. Mixed with this was unease about the fact of my enjoying the sensation of power... (Thinking about the last sentence, it's not quite true. The feeling of unease didn't come at the same time as the feeling of power, I felt uneasy afterwards, at the time I just felt good.)



power power
And The Rebel And
power power

KROPTKIN'S

Believe it or Not!

"WOMEN CONTINUES TO REMAIN A HOUSEHOLD SLAVE, DESPITE ALL LIBERATING LAWS*, HUMILIATED AND DOWN, SUFFOCATED AND DAZED BY THE HOUSEHOLD CHAIN** HER BRINK OF MADNESS WITH IT'S UNPROD- SOUL- DESTROYING SAPPING TRIVIAL- REAL EMANCIP- WOMEN... BEGINS WHEN THE MASS STRU BEGINS... AGAINST TH HOUSEHOLD CHORES AND THE REFORMING OF THE MASSES VAST SOCIALIST HOUSEHOL

* DECEMBER 19th - 20th 1917, NEW MARRIAGE DECREE*, WOMEN COULD FREELY OBTAIN DIVORCE, THIER NAME, DOMICILE AND CITIZENSHIP DIVORCE WAS MADE EASIER, WITH NO "REASON" NEEDED, AND NO DIFFERENCE WAS REQUIRED BETWEEN "NATURAL PARENTAGE" AND "LEGAL PARENTAGE", THIS IS APPARENTLY AN ACKNOWLEDGEMENT THAT YOU CAN'T LEGISLATE THE "SOCIAL REVOLUTION"!

"SELF CONTROL, SELF DISCIPLINE IS NOT SLAVERY, NOT EVEN IN LOVE."

DECEMBER 19th - 20th 1917 - NEW MARRIAGE CODE INTRODUCED.
1919 OLD LEGISLATION AGAINST HOMO - SEXUALITY REPEALED, ABORTION LEGITIMIZED.
MARCH 1934 LAWS PUNISHING HOMOSEXUALITY INTRODUCED.
JUNE 1936 ABORTION PROHIBITED.
JULY 8th, 1944 ONLY LEGALLY RECOGNISED MARRIAGE ENJOYS RIGHTS FOR BOTH HUSBAND AND WIFE, DIVORCE ONLY ALLOWED FOR "IMPORTANT CASES".

"(SEX)... IS LIKE A GLASS OF WATER, OF COURSE THIRST MUST BE SATISFIED, BUT WOULD A NORMAL MAN, IN NORMAL CIRCUMSTANCES LIE DOWN IN THE GUTTER AND DRINK OUT OF A PUDDLE, OR OUT OF A GLASS WITH A RIM GREASY FROM MANY LIPS ?"



BELIEVE IT OR NOT #1.

V.I. LENIN WAS NOT ONLY A BOLSHEVIK, AND ALL ROUND "BAD EGG", HE ALSO STANDS SHOULDER-TO-SHOULDER WITH THOSE WELL-KNOWN REVOLUTIONARY'S, MARY WHITEHOUSE, THE FESTIVAL OF LIGHT, RONNIE REALAN AND THE MORAL MAJORITY ON THE ISSUE OF SEX, LOVE AND MARRIAGE.

"BUT IN MY OPINION THE PRESENT WIDESPREAD HYPERTROPHY IN SEXUAL MATTERS DOES NOT GIVE JOY AND FORCE TO LIFE BUT TAKES IT AWAY. IN THE AGE OF REVOLUTION THAT IS BAD VERY BAD. YOUNG PEOPLE, PARTICULARLY, NEED THE JOY AND FORCE OF LIFE. HEALTHY SPORT, SWIMMING, RACING, WALKING, BODILY EXERCISES OF EVERY KIND*... THAT WILL GIVE YOUNG PEOPLE MORE THAN ETERNAL THEORIES AND DISCUSSIONS ABOUT SEXUAL PROBLEMS, AND SO-CALLED "LIVING TO THE FULL." HEALTHY BODIES, HEALTHY MINDS !"

* COLD SHOWERS ?!



power power power

And The Rebel

"Power corrupts - Absolute power corrupts absolutely"

People exert power over others . Its not exclusively a male preserve, the "Leader Of The Country", for example, but generally if an order is given; its given by a man. Men take partners to ensure a convenient object for domination. If that isnt enough they get a dog that they can tell to "Sit" and "Stay" exercising over an animal the power that they might not be able to get away with over a human. Power is apparent everywhere, racism -asserting superiority on the grounds of race, sexism, on the grounds of gender. Why do people choose to bring power to bear on others ? I think its true to say of most people that, confronted with their lives, they feel insecure and adrift , that on the scale of the world individuals feel themselves to be almost nothing. In the face of this, any opportunity to exercise power is seized as an area in which aperson has a chance to feel more than a nothing. Power allows you to feel "In control", when you are anything but.

Absolute Power. If power is forcing your will on another then absolute power is exercising your will over another to the extent that you hold their existence in your hands. You can choose to let them live, or choose not to. Does absolute power, then, corrupt absolutely ?

To have power over the life of another lessens the extent of which you are conscious of your near-nothingness. So men beat and dominate their partners, teachers bully and terrorise the children in their charge and leaders lead. To be absolutely in control of the lives of others must come close to completely overshadowing any feelings of personal impotence. To hold absolute power must be ecstasically intoxicating.

Once a person has experienced the ecstasy that such power must bring, life without this feeling would be even more unbearable than it was prior to the experience, with the knowledge of such a perfect release. Absolute power must be the "Hardest drug of all, instantly addictive, immensely pleasurable, once felt all other considerations must come a very poor second against the need to feel it again.

The Rebel is not exempt from the intoxication of power. The Oppression that sparked his/her rebellion came about as a result of the oppressors intoxication. Her/his oppressors made him/her suffer, because inflicting suffering is exercising power...

Orwell's 1984- "How does one man assert his power over another, Winston ?". Winston thought. "By making him suffer." he said. "Exactly. By making him suffer. Obedience is not enough. Unless he is suffering, how can you be sure that he is obeying your will and not his own? Power is in inflicting pain and humiliation."

The Rebel, if he/she works from the assumption that "anything is justified to end oppression", may stumble into the use of absolute power against her/his oppressors.

This is where the real danger of violent rebellion lies, it brings people into contact with absolute power. I believe that the intoxication of this power is so great, that if a person elects to use it in the belief that it will bring them closer to their goal, and then experiences the sensations that accompany it, the sensation of absolute power, then the priority of the Rebel is no longer the goal, for which they seized power as a means of achieving, the priority becomes the creation of circumstances that will allow the Rebel to retain power forever. This is the corruption of absolute power, this is the way to totalitarianism. Orwell describes the ultimate state...

"The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power, pure power ...no one ever seizes power with the intention of relinquishing it. Power is not a means, it is an end. One does not establish a dictatorship in order to safeguard a revolution; one makes the revolution in order to establish the dictatorship. The object of torture is torture . The object of power is power."

Totalitarian states, in history, have come about from many diverse starting points . The revolutionary ideologies differ but the results are very similar in all cases, the oppressed rebel, discover a taste for power and become oppressors . All revolutionary movements run the same risk. Anarchism isn't safe because it has no leaders, anyone can be tempted by the possibilities of absolute power, leaders or no leaders. The willingness of any group to use absolute power is the measure of its potential for escalation towards totalitarianism, this is my view.

power power power

And The Rebel

power

And The Rebel

in praise of

Some intelligent person (you dont find that many about these days) once said that its quite useful to pay attention not only to what somebody is saying but what they are not talking about. Marx is an eminent example. For all the thousands of words he devoted towards economics there is very little devoted to personal politics, and women in particular. This has been the cause of much agonising amongst the more religious Marxists over the decades.

Amongst Anarchists the opposite seems to be the case. Anarchists dont seem to like talking about economics. A quick look at the latest Freedom booklist (not that we should particularly note Freedom for for its intellectual prowess) would reveal practically no publications on the matter. I remember being accosted by a Trot one day and being asked what the Political Economy of Anarchism was. I laughed at him at the time. Us Anarchists dont need theory. After all action is louder than words. So we acted (in more ways than one) ... More often we went down the pub...

But are slogans enough? There is only a certain number of times that you can shout "All power to the Workers Councils". People may start to wonder after a while. The Perfect Answer, of course, is to say that we cant start laying down programmes or theories. People can work things out for themselves when its needed. But the problem is that modern society is incredibly complicated and does need organising. The reason why capitalism works (in its own terms) is that is very well organised. Despite all the talk from Trots about crises of capitalism the truth is that it has proved very adaptable under changing circumstances. The evidence is there. It still exists and continues to provide a self-sustaining framework of thought and ideas. OK so quite a few people get crushed in the process but as a system it works. So does Communism, although with quite a few more problems. But despite the food shortages etc. the manage to keep the lid on. This is the rule of Society. An organisation must be self sustaining or it falls under the weight of its contradictions.

We have got more of a problem. Come the Great Day we are going to have to organise ourselves by consent alone. It seems a little rash to go about doing this without thinking very much about how we are going to do it. What I would like to see from Anarchists is a more positivist attitude. Its all very well to be against things, but in the end you have to be in favour of something and that something has to be more than platitudes. Reading Green Anarchist (probably a very rash thing to do) and hearing that the solution to any economic problems is to form more wholefood co-ops is just not good enough. In the end we are still going to have mines and railways and shipyards and steel works and factories....

As a social critique Anarchism works well. Its ideas for social organisation are admirable. Its critiques of economics are valid, but we have to have some ideas for economic organisation ourselves or are we going to wallow in knee-jerk anti-intellectual reaction or middle class hippy romanticisation of poverty and how everything ought to be 'free, man'.

So, having slagged the rest of the world off, I ought to say something positive myself.

Work: Yes we will have to do some, but not as much as at present. Do away with arms manufacture and a proportion of consumer goods by all means but we are still going to need food and power, machinery etc. because it is actually convenient to live in a house that isnt damp, to wear clean clothes and not to be hungry. There are also plenty of people in the world who are not in the position to be able to think about giving up work. They are too poor. Perhaps we could help them out a bit.

Money: Afraid we cant really do without it. Barter was abandoned quite a few years ago because it was not very convenient to exchange a bushel of wheat for two thousand door knobs. Doing things voluntarily sounds like a good idea but I dont think it would work practically. Maybe Im not trusting enough but I cant see people risking their lives on the oceans catching fish or importing bananas. Perhaps we could do without them but the Irish only grow potatoes and cabbage so its being a bit harsh on them.

Workers Councils: A jolly good thing, of course, organised federally themselves with instant call-back at general meetings. It would help if we had more experience in organising large numbers of people (remember its not organisation thats the problem, its the way that we organise).

Cities: These are a bit of a problem unless we take the Pol Pot approach and march everybody into the countryside. Cities need a lot of organisation (no those faceless bureaucrats in Avon House are not all potential redundancy cases. They provide all kinds of services which can only be organised on a citywide basis). A lot of thought ought to be given to this. After all Lenin showed what can happen when the wrong person gets control of the Town Hall.

Industry: There will still be a lot of it and quite a bit will still be organised on a 'free market' basis. Its not surprising that the reason why you can eat better in Budapest than in any other East European country is because the production of food takes place largely on a free market system. Food production in China seems to have risen sharply under the new responsibility system which is similarly organised. Money is, maybe unfortunately, a good measure of the efficiency of any productive enterprise. While we wont want to go around sacrificing social equalities and values for the sake of 'making money' then equally it isnt of much use making things inefficiently when easier methods are available. For instance Im sure miners prefer to use todays machine tools to digging coal out by hand. While this may be obvious there are other decisions that might need to be taken which are less easy to judge impressionistically, and money might be a convenient measure to use. (Im trying not to be dogmatic. Environmental issues may come into it and these are notoriously difficult to measure in financial terms. It ought to be noted that economics text books all say that money should not be the sole arbiter for making decisions. Its funny how most economists forget it.

Economics: Literally the 'science' of the production and distribution of resources. A subject surely of greater interest to Anarchists than it apparently is.

Co-operatives: Another jolly good thing. A real live way of learning what organisation is all about. Learn, too, about how difficult it is to get people to do things. Start to have dreams about how more difficult it would be with a thousand people, a million people.....

Anyway, these are just a few thoughts, some more thought out than others. Some people may find them very traditional, not straying very far from the grotesque society we all live in today. This could be due to lack of imagination, to an inability to conceive of alternative economic structures that will work in a tangible way. In that case the floor is yours to make a contribution to develop a set of ideas that could make you friends and influence people.....

...thought

the weed of anarchy

The popular image of the anarchist, is one of a bearded man in a long cape, with a floppy hat and a black squire, labelled "bomb". There was one such, called Ravachol. Obsessed with the willingness of the French working class to be exploited and bought off with trinkets, he took an un-Trotskyist view of 'worse is better'. He threw bombs into crowded cafes, hoping to provoke a confrontation, and back-lash that would bring the revolution. A disastrous failure, brought about by two basic misunderstandings. Firstly, 'come the revolution', the way forward is blocked by Marxists, who have a long tradition of using and then murdering, any non-Marxist force during and then after the revolution. Revolutions tend to give rise to a 'them and us' mentality, which must be morally unacceptable to anarchists: there is ONLY us! 'Not thinking as we do' must not be a capital offence; there can be NO dictatorship of the proletariat, or anyone else.

How else then? With due deference to the Animal Rights movement, there are more ways of killing a cat than using it as a battering ram. Some few years ago, a bunch of American Embassy staff in Moscow took sail boards down to the lake. The militia turned up and banned the activity. When they protested that it was a 'swimming beach', the militia were perplexed. A fundamental clash of ideology had taken place. 'That which is not specifically permitted.' There was no law allowing sail boards, so it must be illegal. Here the potential for change is much richer. Don't revolt; ignore! Alternative is a word that, in its political context, has been hijacked and perverted by unfunny comedians and posers (the 2 groups overlap heavily). The role of the anarchist, in the lands of opportunity, is to take advantage of the system, (for the jargon-orientated to exploit the dichotomy between the political and economic modes of pluralism), to be a weed in the conflicts, and multiply, side by side with the official crop, until it becomes a 'weed field'. To pursue the analogy, weeds are much harder than artificial strains of cereal: They are self-seeding. What if we persuade a proportion of seed-corn to become 'weeds', to defect? Anarchism has been decided (in this Journal!) as a bourgeois, pacifist, intellectual movement.

But wait: if enough of the young bourgeoisie defects to our cause, WHO WILL RUN CAPITALISM, when the current captains of industry get pensioned off? Without a time middle management to keep the planks in order, what becomes of the working class? You cant brainwash a whole stratum of society with 'Coronation Street' without bourgeois technicians, directors and actors! The battle cry is not 'Remember Sacco and Vanzetti!' but 'Turn on, tune in, drop out'. Our task is, to help turn on a generation to anarchism, and help them to tune in. Turgid histories of forgotten heroes, interspersed with four letter words and 'honing to do it. Propaganda should be fun, exciting, raunchy. It should come in a wide range of colours and flavours. Lets junk the 'political racism', of the 'your mother was a Tory!' variety, and try to educate Anarchism for those interested in politics, Bob Rimmer ('Proposition 21') for those more likely to be enthralled by half-naked models on the cover. Both have the same message, and there are a lot of books between the 2 extremes: 'The Fear of Freedom', 'Syn Rand's 'The Fountainhead'. We can stop being paranoid, (there ain't no law against lending out a best seller, unless you mutilate the cover!)

Having got people interested, made them consider the idea, (perhaps empathise with an anarchist hero), all that remains is to be anarchist. To ignore the system, to cooperate when we should be competing. If we're not just indulging in political masturbation, and anarchism WORKS, then let it work. We don't need a revolution. Evolution is where it's going! Stand on the downs, watch the empty cars, each with its lonely driver, rushing off to earn money to keep up the payments. If we can replace that scene with fewer cars, packed full of people all travelling together because they want to, smiling and chatting, then the rest is just a matter of time and patience ... The first symptom of the inoperable disease that will slowly kill capitalism: US!

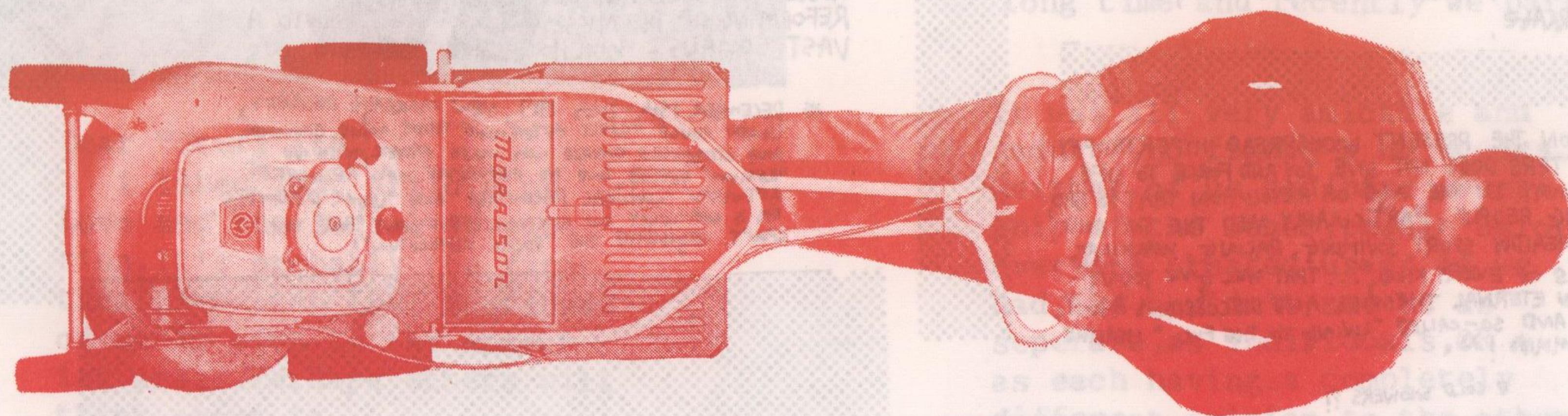
Personally my aims are rigidly limited: I want a society of choice. Somewhere you arent forced to be an anarchist; because

to my mind, you cant base a system on a contradiction-in-terms. Home rule for Sodding Chipbury: let them be ruled, or not any way they please, their choice, not my dogma. If they wish to impose their ideology on me, let them come - but well earned, and in large numbers

The above, a purely personal approach to anarchism is offered for your consideration for 'Stuff It!' On re-reading, the message isn't as clear as it might be: In a society that allows alternatives, the exploitation of that freedom allows us to behave as anarchists, and thus to offer a choice, an alternative. Thereafter, by seducing away potential 'leaders'/exploiters, the other choice withers away. Between times, things can get rough, as Jim Leary (whose strategy it is) discovered. But the rougher it becomes, the more free publicity, the more support ... In his day, Leary had them scared.

Further clarification: we have a) larger classes in primary schools b) falling educational standards c) loads of unemployed teachers d) Andy Pott in Avon House. a)b)&c) are symptoms of d) The Law offers the choice of public or private school. A 'private' school must employ qualified teachers. A 'parents' collective' of (say) 20 parents, drop out of the (lousy) system. Keep little Johnny at home. He and the other kids in the street are taught, ('free'), by otherwise bored unemployed teachers. Size of class? Who! Wouldnt you keep your kid home, for that sort of 'educational advantage'? Meanwhile, the state education system is wondering how it can justify the huge bureaucracy, with no kids going to school. "Napee!" cries the NU! "What happened to our cosy little monopoly?"

That's what I mean by "behaving like anarchists". It's healthy, it's free, it's fun, it's legal and it screws the system. The spirit of capitalism and the free market economy is that "entrepreneurs" can find and exploit loopholes in the system faster than the establishment can close them. They don't have a monopoly on the strategy. Thatcher's manifesto is a hunting license for anarchists, if they'll only learn to shoot: Strike out "entrepreneur", "small business man" and write in "Anarchist", and you'll see that its a plan to take over the world, by Anarchists!



EXPAND THEIR VISION

20

For most people the word "Anarchy" conjures up images of chaos and disorder even though it actually means the opposite of this. How many of you have heard newscasters say something like "a situation of disorder and anarchy has arisen in the black townships of South Africa today", and thought, if only it really was Anarchy. Anarchism is also one of the most scorned ideologies in existence as it contradicts the current order of things. The reaction of most people to it is "but that would be chaos, people could do whatever they liked". In saying this they assume the worst in human nature and fail to see that we are already in a state of chaos. Another common reaction is "but that would be like going back in time, what would happen to the supermarkets and t.v's etc", not realizing that we can make the basics of life ourselves and simply do not need all the consumer goods that the advertisers force upon us, and which, although luxuries, are made to seem like necessities. So how do we therefore get our ideas across when people have been brought up with, and taught to believe in, the very things that we are against?

The answer is not just spread propaganda on the evils of today's society or to intensify the class war struggle to try and bring about revolution (if that is the method you favour, personally I don't), but to also give people a clear idea of what it is we are really striving for. In doing this we will destroy their misconceptions and they will hopefully see that an anarchist society is worth striving for. If however, we do not show them that alternative they will always remain on the firm ground of what they already know and will be prisoners of their own limited vision. We must expand their vision.

We must explain to them that in an anarchist society there would be no desire to steal as property and wealth would be collectively owned by the community as a whole, and that as people would be interacting in a much closer personal manner, co-operating and helping each other, violent streaks would naturally disappear. We must explain to them that the necessities of life would be created by the community as a whole and that pleasure and happiness would derive, not from the materialistic junk that we constantly strive for, but from the peace and social harmony that would prevail due to people being liberated from authority, poverty, definitions, social divisions, factories, offices, pressure and many other such evils. We can get our message across in many ways. By leafleting, writing our own leaflets, flyposting, talking to people in daily life (always of course presenting ourselves in a manner that we would like people to be in this future society) and many other forms of non-violent direct action.

There is not one particular blueprint for how an anarchist society would be and I don't think that we should create one, but I do think that we should be pretty sure of what we are aiming for. It is no good ranting on about the evils of today's society and offering no alternative that people can clearly visualize.

Personally I visualize anarchy as small autonomous villages scattered throughout the land. Close, loving, folk societies rather than violent mass societies where people can often be isolated and lonely. I visualize people farming on the land that surrounds these villages, with workshops in the villages where clothes, tools, furniture and many other such things could be made, by people working together for each other, rather than for some private entrepreneur whose authority you resent, whose work you resent and detest and who lives a luxurious lifestyle on your sweat. I visualize all property

and wealth being owned by the community as a whole with the fruits of labour given out according to need, there will be no money, just registers of what is needed and what is produced. I visualize some kind of free transport to enable people to travel from village to village and schools that are a joy to attend though attendance is not compulsory, and gatherings where people entertain each other and celebrate their joyous life. I see these things and much more. Imagine being born into that world, a world where order is kept by the law of love rather than the law of violence. Imagine not having to compete with fellow human beings throughout your life, but instead co-operating and helping them. Imagine living in a world with no crime, no divisions and no resented authority. Imagine that world, where work is a joy as it is done for those you love, and so imagine not having to wish 8 hours a day away for most of your life. This is my vision of anarchy.

This article has only skipped over things that should perhaps be gone into in more detail, but its point is just to stress the importance of letting people know what we are aiming for and to hopefully prompt other readers to write in and share their knowledge and vision of how a future anarchist society would be, whether it be in general or on specific subjects (eg. schools, alternative medicine, transport etc), for then we can have sound arguments and a clear vision of what we are aiming for that we can express to non-anarchists. Otherwise they will have no idea of anarchy as it really would be and will always see it as chaos. We must expand their vision.

Gary Bottrill.

....Continued from Page 11

Women attacking Porn shops and learning to defend themselves. In the riots a few years ago people treated each other pretty well often intervening in cases of bad behaviour like some blacks telling other blacks to stop picking on individual whites involved in the riot, even further back there's things like the pirates of the 17th and 18th centuries who while living outside the law organised themselves into communes and ran their affairs perfectly well in comparison to the present.

There are many other examples from the present and the past but they are kept hidden from us-obviously the state is not interested in telling us at school, or anywhere else, instances from history where people took control of their own lives. Socialists are not much better either! Our history is very important for giving hope to the future and for understanding the present. To those that say these 'moments' from the past are not important because they did not last goes the bitter cup of cynicism-drink it and sleep.

PRISON?

The main thing is that we can do it. We can live without the law and the police. But what of prison? What if a person commits a terrible act like murder or rape and gives every indication of doing so again? As I see it there are two choices; kill that person or move them to a place where they can do no harm-a prison. But a prison needs warders and who wants to spend their life making sure people are locked up?-not me. There may be various solutions to this, one might be removing such people to remote areas and keeping them supplied with the means of living as well as possible. Another might be that such dangerous people are kept confined within the community and that the task of looking after them and keeping them 'in' is rotated amongst the members of the local community, and is looked upon as a social duty. These solutions may seem grim I can temper them by saying at the same time that this future society would be far more united and caring than the present. That people who behave in an anti-social manner would be of fewer numbers and would receive genuine care and assistance in contrast to the present where such people are punished and controlled. Nevertheless difficult and unpleasant decisions may have to be taken especially in revolutionary periods when there may be few resources to give to try and rehabilitate, say, racist or sexist thugs or mercenaries.

The whole question of crime/bad behaviour is of great importance to anarchists because it's about how the individual lives with other individuals.

In a future revolution there will be bad behaviour until people shake off the shit of the present world, we have to be ready for that and be prepared and not dream of utopias.

21

Sexism and Taboo's

Sexism as a topic or simply a word has accumulated such a taboo that it actively inhibits progress away from the problem. Inhibitions crop up everywhere but a mixed environment seems to suffer the worst.

The question of sexism (or feminism) provokes to many personal emotions and consequently defense mechanisms far too easily for conversation to stand a real chance. (That is when the subject is eventually arrived at). As it is a highly emotive topic broad discussion tends to be verging on the hopeless, especially when mixed company tries to convey their separate understanding of the problem.

Everyone experiences the taboo when trying to talk, realising it is even more frustrating. If adequate communication is lacking (caused principally by these inhibitions) the means for action is weakened, while the taboo's continue and the vicious circle strengthens.

Taboo's are slightly easier to overcome among a close circle but in more general environments other social conventions get entangled in the issue, enhancing the taboo. Work is a prime concern; if a mild comment on the ratio of male to female workers provokes a sharply aggressive retaliation inhibitions are immediately enforced by the lack of freedom in the work place. Social work ethics make really assertive replies inadvisable, unless job security isn't a major concern. This sort of incident repeats itself over and over. Sitting in the pub has its verbally repressive elements too, it's a 'happy' place after all! Can't shatter the illusion of harmony by commenting on the odd passing sexist encounter!

To try and halt this vicious circle conventions on whether or not it's the right place or time to discuss the subject need to be rocked. If friction is constructively caused rather than tolerating sexism then the taboo gets jolted and some ground gained. If taboo's can be broken away from more in close company it's bound to make for better confidence and assertiveness in a wider environment.

The taboo on sexism often causes even more frustration than its actual reality.

LETTER

JOKE

Saturday 26th Oct.

Dear Auntie Vi,

Went for a stroll in Hyde Park today. Nothing special in an afternoon walk I hear you asking. Well the park was pretty crowded to my surprise. Loads of people with woolly hats and cardboard nuclear missiles. Yes it was one of them peace rallies.

Everyone seemed really depressed except for a mob of black clad youths who kept shouting "ACTION, ACTION" and bleating like sheep. What they meant is beyond me. The woolly hats didn't seem to like it though.

There was an exciting firework display during the speeches, though it was rather badly organised, rockets kept flying at the speakers. There also seemed to be a lot of policemen in the crowd some with blue uniforms and others with yellow jackets with STEWARD written on them. I'm sure it was all for our protection.

All in all it seemed a nice day out. Joans speech was marvellous, how she remembers the same thing each year is beyond me.

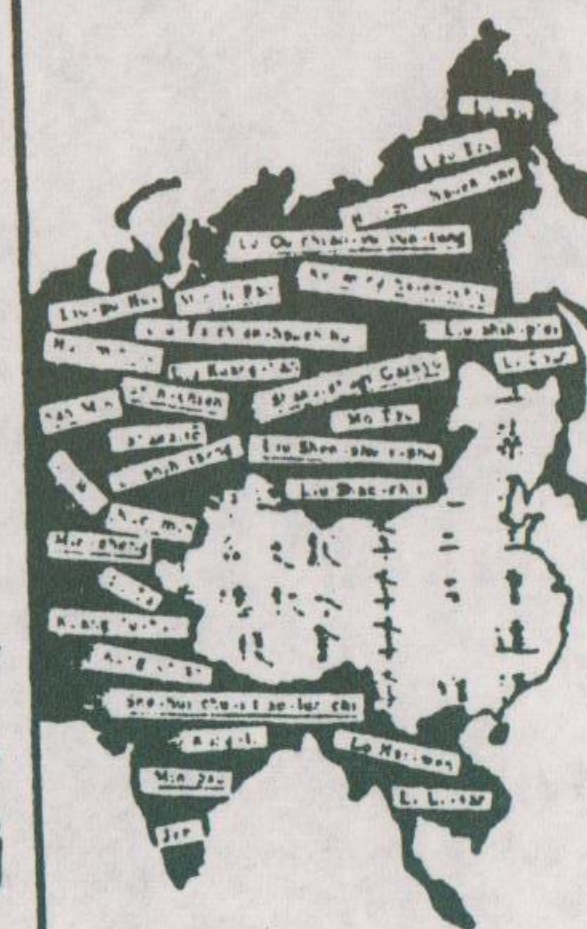
When I got home I found my flat had been broken into. It's funny though, the burglars didn't take anything except my address book....

Love to the nuclear family and see you all soon,

Marge

'ELLO, 'ELLO. DON'T YOU KNOW UNIVERSAL SUFFRAGE IS PART OF THE COUNTER-REVOLUTION ?

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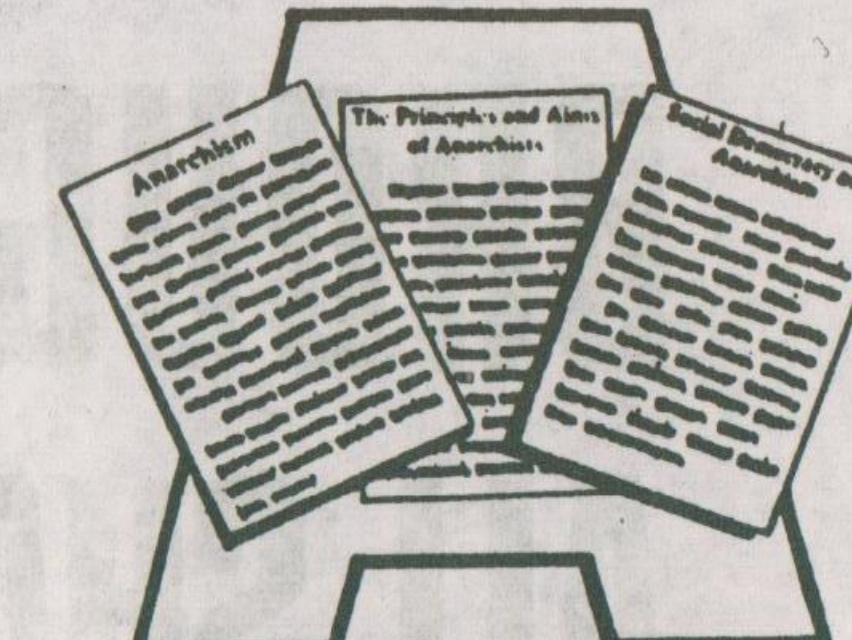


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